¶ Here begynneth the Pystels and Gospels /of euery Sonday/ and holy Daye in the yere.

See last Leafe of Lights & Gospels & use of Sarisb.

¶ Omnes habentur
Rothomagi/in officina Roberti Valentini/ Anno
pole illius ciuitatis/ quinquagesimo sexto
Marie virginis.

M.D.xl.

Ey this translation be Tyndall of Ey. e Gospell & Carlest of wicklisses. parables vsually here translated Similitudes

CHere begynneth the Pystels and Gospels of euery Sonday/ and holy Daye in the yere.

The Pystell on the fyrst Sonday in Aduent. The.xiij. Chapiter to the Romayns. D.

BRethren we knowe that it is tyme now we that we awake out of slepe/ for now is our saluacion nerer the we/ then we dyd/ the nyght is passed & the daye is come nye: let vs therfore cast away the dedes of darknes: & let vs put on the armour of lyght. Let vs walke honestly as it were in the daye lyght not in eatyng & drankyng neyther in chambrying & wantonnes: neyther in stryfe & enuyeng but put ye on our lorde Jesus Christe.

The Gospell on the fyrste Sondaye in aduent. The.xxi. chapiter of Mathewe. I

WHe Jesus drewe nye vnto Jerusalē: & came to Bethphage vnto the mount Oliuete: then sent Jesus two of his disciples: sayeng to them Go into the stell that lyeth ouer against you and anone ye shall fynde an Asse bounde: & her colte with her: lose them & bringe them vnto me: and yf any man say ought vnto you/ saye ye/ that your lorde hathe nede of them/ & streyght way he will let them go. All this was done/ fulfyll that which was spoken by the prophet: sayeng Tell ye the doughter of Syon beholde thy kyng cometh vnto the meker & sytting vpon an Asse & a colte the fole of an Asse vsed to the yoke. The disciples went & dyd as Jesus

cõmaũded the e brought the. Alle e the Colte/e put on the theyr clothes/e let i therē. Many of the people spredde theyr garmentes in the waye/other cutte do wne braūches from the trees and strawed the in the waye. ¶ Moreouer the people that wente before/and they also that folowed after/cryed sayēge Osanna the sonne of Dauyd. Blessyd be he that cōmeth in the name of the lorde.

¶ The Pystell on the seconde Sondaye i Aduent

The.xv.chapiter to the Romaynes.

BRethrē what so euer thynges are wrytte a fore tyme are wrytte for our learnynge that we thorow we patience e confort of the scripture myght haue hope. The god of pacience e cōsolacyō/ gyue vnto euery one of you/that ye be lyke myuded one towardes another after the ensampple of Jesu christe that ye all agreyng togyther may with one mouthe honour god e the father of our lord Jesu christ Wherfore receyue ye one an other as christe receyued vs/to the prayse of god. And I say that Jesus Christe was a minister of the Circumcision for the truthe of god/to confirme the promyses made vnto the fathers. And let the gētyls prayse god for his mercy/as it is wrytte/for thys cause I wyl prayse the amōg the gētis e syng in thy name. And agayne he sayeth ye gentyls reioyse with his people. Agayne/ prayse the lorde all ye gētyls e laude hi al nacyōs. And i a nother place Esaias sayeth there shal be the rote of Jesse/and he that shall ryse to raygne ouer the gentyls: in hym shall the gētis trust. ¶ The god of hope fyl you with all ioye and peace in bylyuynge/that ye may be ryche in hope thorowe the power of the holy ghoste.

¶ The Gospel on the seconde Sonday in Aduent

The.xxi.chapiter of Luke. D

Iesus sayde vnto his Disciples there shalbe synnes in the Sonne/ et in the Mone/ & in the Starres/ & i the earth the people shalbe in suche perplexite that they shall nat tell which way to turne then selues. The ser & the waues shal roze/ & mēnes hertes shall sayle thē for fere/ & for lokyng after those thynge which shall come on the erthe/ for the powers of heue shall moue and thē shall they se the sone of mā come i a cloud with power & great glory. whē these thynges bein to cōe to passe/ thē loke vp & lyfte vp your heades for your redēpcō draweth ny. And he shewed thē a similytude Beholde the fygge trees al other trees whē they shutt forth theyr buddes/ ye se & knowe of your owne selues that somer is thē nye at hāde solyke wyse ye (whē ye se the thynges cōe to passe) vnderstande that the kyngdome of god is ny verely I saye vnto you this generatiō shall not passe tyl al be fulfyld heuē & erthe shall passe but my wordes shal nat passe

¶ The Pystell the .iij. Mondaye in aduēt. The fyfte Pystel & the .iiij. Chap. to the Corinthyans. A.

Let hyme let men thus wyse esteme vs eue as the ministers of christe/ & dispesers of the secretes of god. Further more it is requyred of the dispesers that they be founde fayethfull/ with me is it but a verye small thynge/ that I shulde be iuged of you other (of mānes day) no I iuge nat myne owne selfe/ I knowe nought by my selfe/ yet am I nat therby iustified it is the lorde that iugeth me therfore iudge nothig before the tyme/ vntill the lorde cōe whiche wyl lyghte thinges that are hyd i darkenes: & open the consayles of the hertes. And thē shall euery man haue prayse of God.

¶ The Gospel on the iij. Mondaye in aduent. The .xi. chap. of Mathewe.

A

When Johñ herynge i pyſõ herde the worꝛkes of Chriſt ſente two of his diſciples & ſayde vnto hi. Arte thou he that ſhal come oꝛ ſhal we loke foꝛ another. Jeſ⁹ anſwered ād ſayde vnto the. Goo ād ſhewe Johñ what ye haue herde and ſene The blynde ſe/the halte go/the lyppers are cleanſed/the deſe heare/the deade aꝛ reyſed vp agayne:& the Goſpell is preached to the poꝛe/& happy is he that is nat hurte by me. Ande as they departed Jeſus begā to ſpeake vnto the people of Johñ What went ye foꝛ to ſe in the wyldernes went ye out to ſe a rede wauering with the wide/other what wente ye out foꝛ to ſe. What yete to ſe a mā clothed i ſofte rayment. Beholde they that weare ſofte clothig/are i kynges houſes. but what wēt ye out foꝛ to ſe What went ye out to ſe a prophete/ ye I ſaye vnto you/& moꝛe the a prophet/foꝛ this is he of whom it is wꝛyttē. Beholde I ſende my meſſenger before thy face/whiche ſhall prepare thy waye before the.

¶ The Pyſtel on the.iiij. ſoday in Aduent the.iiij Chapiter to the.iiij. Philippaynes.

Be the reioyce i the lorde alway/& agayne I ſay reioyce let your ſoftenes be knowē vnto all mē. The lord is euen at hāde. Be nat carefull/ but i all thynges ſhewe your peticyon vnto god i prayer and ſupplicacyō with gyuyng of thankes And the peace of god whiche paſſeth all vnderſtandyng kepe your hertes/and myndes in Chriſt Jeſu.

¶ The Goſpell on the.iiij. ſoday in Aduente the fyfte Chapiter of Johñ. ¶

And the the Jewes ſēt preſtes ād leuites frō Jeruſalē to aꝛe Johñ. What aꝛt thou. And he confeſſed/ād denyed nat & ſayde playnly I am nat chriſt ād they aſked hym/what thē tarte thou helias ād he ſayde i ā nat/aꝛte thou a pphet.

And heanswered no. Thā sayd they vnto hi: what arte thou that we may gyue an ſwere to thē that sent vs. what sayest thou of thy selfe? he sayd. I am the voyce of a cryar i the wyldernes make straynght the way of the lorde as sayde the prophete Esaias And they whiche were sēt were of the phariſes ād they axed him & sayde vnto him. Why baptyſest thou thē if thou be nat chriſte nor Helyas neyther a pphet Johan answered thē sayeng / I baptyſe with water but one is come amonge you whom ye knowe nat. He it is that commeth after me whiche was before me whose sho latchet I am nat worthy to vnlose. These thinges were don i Bethabara beyonde Jordam where Jahan dyd baptyſe.

¶ The Pystel at hye masse on Chriſtmas day.

The fyrſt chappter to the Hebrewes. A.

BEthrem / god in thymes past dyuerſly and many wayes / spake vnto the fathers by prophetes / but in these laste dayes he hathe spoken vnto vs by his sonne whome he hathe made heyre of all thinges / by whom also he made the worlde. Which sonne beyng then bryghtnes of his glory / and very pmage of his substance / bearyng vp all thynges with the worde of his power / hathe in his owne person pourget our synnes ād sytteth on the ryght hāde of the maiesty on hye and is more excellēt thē the angels / in as moche as he hath by enherytaunce obtayned an excellent name thē haue they for vnto whiche of the angels sayde he at any tyme thou arte my sonne this day be gate I the. And agayne / I wyll be his father ād he shal be my sonne. And agayne whē he bryngeth in the fyrſte begottē sonne i to the worlde he sayeth. And all the āgels of god shal worshyppe hym & vnto the angels he sayethe / he maketh his angels spirytes & his

miſtiers ſlãmes of fyre but vnto the ſone he ſayth/ god thy ſeate ſhalbe for euer & euer the cepter of the kyngdome is a right cepter. Thou haſt loued ryghte vnyuſtes & hated iniquite wherfore hathe god whiche is thy god/anoynted the with the oyle of gladnes aboue thy felowes. And thou lorde in the begynnynge haſte layde the foundacõ of the erthe. And the he uẽs are the worckes of thy hãdes. They ſhall perysſhe/but thou ſhalt endure: they al ſhal waxe olde as doth a garment/& as a veſture ſhalt thou chaunge them/& they ſhalbe chaũged but thou arte al waye the ſame and thy yeres ſhall nat fayle.

¶ The Goſpell at hye maſſe on Chriſtmas day/ the fyrſt chappyter of Johan.

IN the begynnyng was the worde/& the worde was with god/ and God was the worde. The ſame was in the begynnynge with god. All thynges were made by it: and without it was made nothynge that was made In it was lyfe: & the lyfe was the lyghte of men: and the lyght ſhyneth in the darkines & the darkines comprehended it nat. There was a man ſent frome god: whoſe name was Johñ. The ſame came as a wytnes to beare wytnes of the lyght: that all me̅ through hym might beleue: he was nat the lyght but to beare wytnes of the lyght. That was a true lyght whiche lyghteth al me̅ that come̅ to the worlde/he was i the worlde/& the worlde by hym was made/& the the worlde knewe hym nat. He came vnto his owne/& his owne receaued hym not/vnto as many as receaued hi/gaue power to be the ſones of god in that they beleued on his name/ whiche were borne nat of blod/nor of the wyll of the fleſhe/nor yet of the wyll of me̅: but of god. And the worde was made fleſhe and dwelte amõg vs and we ſawe the glory

of it as the glory of the only begotte sone of the fa
ther/whiche worde was ful of grace and verite.

¶ The Pystel on sayn̄t Steuen daye. The .vi.
chappter of the Actes of the Apostels. C.

STeue full of fayth & power/dyde grea
te wōdres and myracles amōge the peo
ple. Thē there arose certayne of the sy
nagoge: whiche are called Lybertynes
& Cyrenytes/and of Alexandria & of
Cylicia & Asya & disputed with Ste
ue & they could nat resiste the wyssome & the spyri
te: with whiche he spake. When they herde these
thynges/theyr hertes claue & tōdere: & they gnasshed
on hym with theyr tethe but he beynge ful of the ho
ly goost: loked vp stedfastly with his eyen into heue
& sawe the glory of god & Jesus standynge on the
ryght hande of god/& sayd. beholde: I se the heue
ne open & the sone of man stan dynge on the ryght hande
of god. Thē they gaue a shoute with a loude voyce
& stopped theyr eares & ran vpō hym all at ones &
cast hym out of the cytie & stoned hym/& the wyt
nesses layde do wne theyr clothes at a yōge mās fe
te named Saule. And they stoned Steuen callynge
on/and sayenge: Lorde Jesu receaue my spyrite/&
he kneled downe ād cryed with a loude voyce. Lorde
laye nat this synne to theyr charge. And whan he
had thus spoken/he fell a slepe in our lorde.

¶ The Gospel on sayn̄t Steuen daye. The
xxiij. Chappter of Mathewe. D.

JEsus sayd vnto the Jewes/ and vnto his dy
sciples beholde I sende vnto you wyse men/
phares/wyse men and scribes and of them some
shall ye scourge in your synagoges and persecute
from cytie to cytie that al ryghtwous blode may
come on you/whiche was shed vpon the erth/ from
the blode of ryghtwous Abell vnto the blode of za-

charias the sonne of Barrachias whome ye slewe bytwene the temple and the aulter. Verely I say vnto you/al these thynges shall lyght vpon this generacion Jerusalem/ Jerusalem/ whiche kyllest prophetes and stonest them whiche are sent to the/ how ofte wolde I haue gadred thy chyl dren togy der/ as the henne gadereth her chyckens vnder her wynges/ but ye wolde nat/ beholde your habitation shalbe lefte vnto you desolate. For I say vnto you ye shall nat se me henseforth tyll that ye saye Blyssed be he that cōmeth in the name of the lorde.

¶ The pystell on saynt Johns the euangelistes daye. Ecclesiasticꝰ. xv. g

He that feareth god wyll do good: & he that kepeth the lawe shall optayne wysdō and she wyl come agaynst hym as an honorable mother: as womā yet a virgyn shall she receaue hym. & she shal fede hym with the brede of lyfe & vnderstādyng and the water of helsome wysdome she shal gyue him to drynke and she shal exalte hym among hys neyghbours & shal ope hys mouth emyn in the thyckest of that congregacyon. And she shal fyl hym with the spyt of wysdome & vnderstādyng and with the garment of glory shall apparell hym. She shall make hym rych with ioy and gladnes and shall enheret hym of an euerlastynge name.

¶ The Gospel on saynt Johns daye the euangelyst. The xxi chaptter of Johñ.

IEsus sayde to Peter folow me peter tourned about and sawe that disciple whome iesꝰ loued folowynge whiche also lened on his brest at supper / and sayd lord whiche is he that shal betray the? ¶ When peter sawe him he sayde to Jesus Lorde what shal he here do? Jesus sayd vnto hym yf I wyll haue hym to tary tyl I comme/

what is that to the folow thou me. The went this sayeng a brode amange the brethren that that dysciple shulde nat dye. And Jesus sayd nat to hym he shal nat dye/but if I wyl that he tary tyl I com what is that to the: the same dysciple is he: which testifyeth of these thynges & wrote these thynges: and we knowe that is testimony is true.

¶ The Pystel on chyldermas daye. The. xiiii. chapiter of the reuelacyon of saint Johñ.

AND I lokyd and lo a lãbe stode on the mouñt Syõ & with hym a hondred ãd xliiii. M. hauinge hys fathers name writtẽ in theyr foreheds: & I herde a voyce frõ heuẽ as the soũde of many waters ãd as the voyce of a great thũder & I herde the voyce of harpers harpyng with theyr harpers: & they sõg as it were a new sõg before the seate & before the .iiii. beastes: & the elders & no man coulde lerne that song but the. C. & xliiii. M. which were redemed from the erth. These are they which wer nat defyled with wome: for they are virgyns. These folowe the lãbe whyther soeuer he goeth: these were redemed frõ men beynge the fyrst frutes vnto god and to the lãbe: & in theyr mouthes was foũde no gyle for they are without spote before the trone of god. ¶ The Gospell on Chyldermas daye. The. ii. chapiter of Matthew.

THE angell of the lord appered to Joseph in dreme sayenge. Arise & take the chylde & his mother & flye into Egypte & abyde there tyl I brynge the worde for herode wyll seke the chylde to destroye hym. Then he arose & toke the chylde & his mother by nyght and departed into Egypte/and was there vnto the deth of Herode/to fulfyll that which was spoken of the Lor

de/by the prophet/which sayth, out of Egypt haue I called my sone. Then herode perceauynge that he was mocked of the wyse men/was excedynge wroth e sent forthe e spetwe all the chyldren that were in bethleem/e all the costes therof as many as were two yere olde e vnder/according to the tyme whiche he had diligently serched out of the wyse me Then was fulfylled the whiche was spoken by the prophete Jeremye sayenge. On the hylles was a voyce herde/mournyng wepyng e great lamētation Rachel weppyng for her chyldre e wolde nat be coforted bycause they were nat.v.cha.to the Hebre. I

Brethren euery hye preest that is take from among me ps ordeyned for me/in thyngesper taynynge to god/to offre gyftes e sacrifyces for synnes whicham haue compassyon on the ygnorauunce e on them that are out the hye waye bycause that he him selfe also his compassed with infirmyte for the which infirmytes sake he is bounde to offre for sylues/as well for his owne parte as for the peoples Nam̄ taketh honoure vnto hym selfe but/he that is called of god/as was Aaron/euen so lyke wyse chryst honored hym self that he myght be the hye preest/but he glorifyed him that sayde vnto hym. Thou arte my sone/this daye begat I the/as he also in a nother place speaketh. Thou art a preest for euer the ordre of melchisedech.

¶ The.xix.chap.of Luke

Ielus put forthe a parable vnto his disciples sayenge. A certayne noble man went into a farre cotrye/to receaue him a kyngdom and the to come agayne he called his the seruantes/e delyuered the to fortie sayenge vnto the. Occupye e fyll tyl I come. But his cytesens hated him e sente messengers after hym sayenge we wyll nat haue this

mā to raygne ouer vss it came to passe whē he was come agayne & had receaued his kyngdom he cōmāded his seruauntes to be called to him to whome he gaue his money/to wytte what euery mā had done. Thē came the fyrst sayēge/lorde/thy pounde hath encreaseth tē pounde/& he sayd vnto him wel good seruaunt:because thou wast faythfull in a very lytell thynge/take thou auctoryte ouer ten cyties:and the other cā sayēg lorde. Thy pounde hath encreased fyue pounde & to the same he sayde. And be thou also ruler ouer fyue cyties. And the thyrde came & sayd lorde/beholde here thy pounde which I haue kept in a napkī for I feared the because thou arte a streygh te mā/thou takeste vp that thou laydeste nat downe and repest that thou dydest nat sowe. And he sayde to hi of thin owne moute iudge I the. Thou enyll seruaūte:knewest thou nat that I am a strayte mā/ takynge vp that I layde nat downe & reppynge that I dyd nat sowe:where fore then gauest nat thou my money in to the banke:then at my cōmynge I myght haue rered myne owne vauntage:& he sayd to thē that stode by. Take frō him that pounde & gyue it hym that hath tene pounde. And they sayde to hym Lorde he hath thē pounde. I saye vnto you that vnto all thē that haue it shall be gyuē. And frō hym that hath nat/euē that he hathe/shall be take awaye frō hym More ouer those myn enemyes whiche would nat that I shoulde raygne ouer thē bryngе hythere cle them before me/And whē he had thus spokē he peded forth before thē. And wēt vp so to Ierusalē.

¶ The Pystel on the sonday after chrystmas day the.iiij. Chaypter to the Galataynes. A.

BRethren I say that the heyre as longe as he is a chylde differith nat frō a seruaūt:tough he be lorde of all:but is vnder tutors et gouerners/ vntyll the tyme apoynted of the father:euen so we

as longe as we were children: were in bondage vn-
der the ordinacyons of the worlde but when the ty-
me was full come god sente his sonne wyne of a wo
man and made bonde vnto the lawe to redeme the:
which were vnder the lawe: that we thorow elecyō
myghe receaue the inheryteaunce that belonge vnto
vnto the natural sones / bycause ye are sones. God
hath sent the spirite of his sone: into our hertes:
which crieth. Abba father wherfore nowe arte thou
not a seruaunt: but a sone: yf thou be the sone thou
art also the heyre of god through Christ.

¶ The gospel on the sonday after Christmas day
the second chappter of Luke. C.

IOseph and mary the mother of iesu mer
uayled those thinges whiche wer spoken
of him & sumes blyssed the & sayd vnto
mary his mother behold this chylde shall
be the fall & resurrectyon of many in israel / and sy-
gne whiche shal be spoken agaynst / and moreouer
thelwerde shall pearce thy soule that the thoughtes
of many hertes may be opened and there was An-
na a prophetesse / the doughter of Phanuel of tri-
be of Aser: & she was of a greate age / and had lyne
de with an husbāde seuen yere frō her virginyte &
she had be awydowe aboute foure score & foure yea
res / whiche wēt neuer out of the Temple but serued
there: with fastynde & prayer nyght & daye / & she ca
me forthe that same houre: & prayed god & spake of
hym: to all that lokede for redēpcyon in Ierusalē &
as sone as they had fourmed al thynges accordig
to the lawe of the lorde they returned in to Galyle
in to theyr owne cytyne Nazareth: & the cylde gre-
we & wexed stronge in spirite and was ful of wyse
me and the grace of god was / with hym.

¶ The Pystel on newe peres daye The seconde
chappter vnto Tytus. C.

DOst were beloued Tytus the grace of god that bryngeth saluacyon vnto all men hath apered & theacheth vs that we shuld denye vngodlynes & worldly lustes & that we shulde lyue sober mynded ryghtuously & godly in this present worlde: lokynge for the blysfed hope & glorious apperyng of the myghtye God: & of our sauyour Jesu chryst which gaue him selfe for vs: to redeme vs frō all vnryght wyselnes: & to pourge vs a pecullyer people vnto hym selfe feruently gyuen vnto good workes. These thynges speke and exorte.

¶ The Gospell on newe yeres daye. The. ii. chapiter of Luke. ¶

AND when the eyght daye was come that the chylde shoulde be circumcysed hys name was called Jesus which was named of the angell before he was conceaued in his mothers woombe.

¶ The pystell on twelfe daye. Esaye. lx.

ARyse & receaue lyght. Jerusalē: for thy lyght is cōe/ & the glory of the lord is vp ouer the/ for behold darkenes shal couer the erth: & a thike mysl the nacyons/ but the lorde shall ryse as the sone ouer the and his glorye shall be sene vpon the/ and the hethen shall walwel thy lyght/ and tha kynges in the bryghtnes that is ryse ouer the/ lyght vp thyne eyes rounde a boute & se/ all these are gathered to gyther & are cōe to the thy sones shal cōe frō farre & thy doughter shal be euer by thy syde/ then thou shalt se & shalte haue plēty/ thy hert shal wōder/ ād breake out in ioye/ when the multytude of the see are turned to the/ & the armyes of the hethene are cōme vnto the. The abundāce of Cameiles shal couer thi & the Dromadoryes of Madian & Epha/ shal come al of them from Saba & bryng golde: & frankencēce & shal preach the prayse of the lorde.

¶ The Gospell on the twelfe daye. The seconde

When Jesus was borne i Bethlee in Jurye/i the tyme of kynge herode/beholde/there came wyse me frō the eest to ierusale sayēge where is he that is borne kynge of the iewes we haue sene his starre i the eest/ & are come to worshyppe hym herode the kynge/after he hade herde this was troubled/ & all ierusalem with him & he gathered all the chefe preestes & scrybes of the people/ & demaunded of them wher Christ shoulde be borne. They sayde vnto hym in bethleem i Jury for thus it is wrytte hythe ꝓphet. And thou Bethlee i the lāde of iury/ arte nat the leest cōcerninge the princes of Juda for out of the shall come a capitayne/ whiche shal gouerne my people Israel. Thē herode secretly called the wyse men & diligētly enquyred of thē the tyme of the starre that appered/ & sēt them to bethlee sayenge. God and serche diligētly for the chylde and whē ye haue fōnde hym bring me worde that I maye come & worshyppe hym also/ whē they hade herde the kynge: they departed: & loco the starre whiche they sawe in te eest/ went before them/ vntyl it came & stode ouer the place where the chylde was wen they sawe the starre they were mervaylously glade & entred in to the house/ & founde the chyld with Marie hys mother & kneled downe & worshyppede hym: & openede theyr treasures: & offred vnto hym gyftes: holde frankēsēce & myrre. And after they were warned of god i theyr slepe: that they shuld nat go agai to herod: they returned in to theyr owne countree o nother waye. ¶ The pystel on the sonday with in the vtaue of the Epyphany.

Up and receaue lyght Jerusalem. & ce. ye shal fynde this pystel on tweltday. fo. xiii.

¶ The Gospell on the sondaye with i the vtas of the Ephyphany. The syxt chapiter of Iohñ. D

IOhñ sawe Iesus commynge vnto hym & sayde. Behoulde the lambe of god / whiche take the awaye the synne of the worlde. This is he of whome I sayde: after me commeth a man which was before me for he was yer then I and I knewe hym nat: but that he shuld be declared to Israel. Therfore ꝑ i cõbaptysyng with water. And Iohñ bare recorde sayeng I sawe the spirit descending from heuen: like vnto a doue ꝑ it abode vpõ hym ꝑ I knewe hym nat he that sent me to baptyse the in water sayde vnto me / vpon whome thou shalt se the spirit descende and tarij vpon him that same is he which baptiseth with the holy goost. And I sawe ꝑ bare recorde: that this is the sone of gode.

¶ The pystel on the syxt Sõdaye after the vtas of the Epiphanie / the xij. chap. to the Romayns. B.

BEthynke I beseche you by the mercyfulnes of god: that ye make youre bodyes a quicke sacrifice holy and acceptable vnto god: whiche is your reasonable seruynge of god: ꝑ fassyon nat your selues: lyke vnto this worlde but be ye chaũged i your shape by the renuynge of your wyttes that ye may fele what thyng that good / that acceptable ꝑ ꝑfecte wyll of god is for I say thorow the grace that vnto me gyuẽ is to euery man amonge you that no man esteme of hym selfe more the it becommeth hym to esteme but that he discretly iudge of hym selfe accordynge as god hath dealte to euery man the measure of faith as we haue many membres in one body: and all membres haue nat one office / sowe be ynge many / are one body in Christe: and euery man amonge oure selues one anothers membres.

¶ The Gospel on the fyrst Sōdaye after the vtas of the Epyphany The seconde chapyter of Luke. F

¶ The Iel⁹ was.xii. yere olde they wēte vp to Ieruſalē after the cuſtome of the feaſte/ād when they had fulfylled the dayes/as they retourned home. the chylde Iel⁹ bode ſtylle i Ieruſalē vnknowynge to his father ād mother for they ſuſpoſed he had bē i the cōpany. They came a dayes iorney: ād ſought hī amōge theyr kynſfolke ād acquayntaūce: and fonde hym nat. They wente backe agayne to Ieruſalem: and ſought hym and it fortuned thet after thre dayes they founde hym in the temple ſyttynge in the myddes of the doctures both hearynge them: and poſynge thē and all that herd hym meruayled at his witte ꝛ anſweres and when they ſawe hym they were aſtoyned: and his mother ſayd vnto hym: ſone why haſt thou thꝰ dealt with vs Beholde thy father and I haue ſought the ſorowynge: ꝛ he ſayd vnto them how is it: that ye haue ſaughte me: wyſt ye nat that I muſte go about my fathers buſynes: and they vnderſtode nat the ſayeng that he ſpake to thē: and wentes with thē: and came to Nazareth: ꝛ was obedyent to them but mother kepte all theſe thynges in her herte: and Ieſus encreaſed in wyſdome and age: and fauoure with god and man.

¶ The Pyſtell on the ſeconde Mondaye after the vtas of the Epy. The. xij. chap. to the Romayns. ¶

BRethrē ſeyng that we haue dyuers gyftes ac cordyng to the grace that is gyuen vnto vs: yf any man haue the gyfte of prophecie let hym haue it/after the.be agreeing vnto the fayth. Let him that hath an office wayte on his office: let hym that ten

cheth take hede to his doctrine: lete him that exorteth: gyue attendaunce to his exortacyon: yf any man gyue: let hym do it with symplenes: let hym that ruleth do it with diligēce/ yf any man shewe mercy/ let hym do it with chere fulnes let loue be without dissimulation/ hate that whiche is euyl/ and cleaue vnto that which is good. Be kynde one to another with brotherly loue/ in gyuinge honoure/ go one before another. lette nat the busynes whiche ye haue in hande be tedious to you: be feruent in the spyryte/ seruyng vnto the tyme reioysyng in hope/ be patient in tribulation continue in prayer/ distribute vnto the necessite of the saintes and diligently to harbowre. Blysse them whiche persecute you blysse/ but curse nat/ be mery with them that are mery/ wepe with them that wepe/ be of lyke affectyō one toward another be nat hye mynded/ but make your selues equall to them of the lower sorte.

¶ The Gospell on the seconde Mondaye after the daye of the Epyphanie. ij. Chapiter of Johan. A.

THere was a maryage in Cana a cytie of galylee: and Jesus mother was there Jesus was called also & his disciples vnto the maryage: and whē the wyne fayled Jesus mother sayd vnto hym/ they haue no wyne: Jesus sayde vnto her/ woman what haue I to do with the: myn houre ys nat yet com his mother sayde vnto the ministers what so euer he sayth vnto you do it. There were standyng. vi. water pottes of stone after the maner of purifienge of the Jewes containyng two or iij. fyrkyns a pece. Jesus sayd vnto them: fyll the water pottes & they fylled them vp to the harde brym: & he sayd vnto them. Drawe out nowe & beare vnto the gouernour of the feaste & they bare it. Whan the ruler of the feaste had tasted the water that was

nede vnto wynemeyther knewe whēnse it was but the mynisters wich dr̄we the water knewe/the cal-led the brydegrome.and sayde vnto hym al men at the begynnynge set forth good wyne and when men be dronke/:them that whyche is worselbut thou hast kept backe the good wyne vntyll nowe. This begi nynge of myracles dyde Jesus in cana of Galile/a the wed his glorye/a hys disciples bileued on hym ¶The Pystell on the.iii. Sonda after the dias of the Epyphany.The.xii.Chap.to the Romayns.

BRethrene/be nat wyse in your owne opinions Recompēce to no man euyl for euell:prouide afore hande thynges honest in the syght of all men:yf it be possible yet on your parte haue peace with all men/ derely be loued auenge nat your selues.but gyue rowme vnto the wrathe of god:for it ys writtē:vengeaunce is myne:an I will rewarde sayethe thelorde.Therfore yf thyn enemy hungre fede hym: yf he thrustē gyue him drynke/for in so doynge thou shalte heape cooles of fyre on his heed be nat ouer come of euyl: but ouercome euyll with goodnes.

¶The Gospell on the thyrd sōdaye after the dias of the Epyphā.The.viii.Cha.of Mathew. WHen Jelus was come downe frō the mountayn:moche people folwed hym and lo there came Lepre and worshipped hym sayenge master yf thou wylte thou cāste make me clene he put forth his hāde and tou ched hi sayeg I wyl:be thou clene & immediatly his leprosy was clensed:and iesꝰ sayd vnto him:se thou tell no man:but god and shew thy selfe to the preest: and offre the gyfte that Moyses co:mau:mnnded.in wytnesse to them when Jesꝰ was

entred in to Capernaū/there came vnto hym a cer
tayne Centurion: beleechyng hym and sayeng: Mayster: my seruaūte lyeth sycke/at home of the palsey
and is grenously payned and Jesus sayd vnto hym
I wyll come and cure hym. The Centurion answered and sayd. Syr I am nat worthy that thou shuldest come vnder the rofe of my house but speake the
word only and my seruaunt shall be healede for I
also my selfe: am a mā vnder power and haue soudyours vnder me/& I saye to one go/and he goeth/
and to another come and he commeth and to my seruaunt do this/and he doeth it. Whyen Jesus herde
that he mernayle deande sayde tothem that folowed hym. Verely I saye vnto you. I haue nat fownde so
greate fayth: no nat i Israel. I say therfore vnto you
that many shall come from the est ād west/and shal
rest with Abraham/ Isaac and Jacobe: i the kyngdome of heuen/and the chyldren of the kyngdome
shal be caste out in to the vtter darknes/there shal be
weppynge and gnasshyng of teeth. Then Jesꝰ sayde vnto the Centurion/go thy waye/ād as thou hast
byleuede/so be it to the: and hys seruaunt was healed the same houre.

¶ The Pystell on the fourthe Sondaye after the
dyas of the Epyphanye the. xiii. chapiter to the
Romayns. 25

BRethren owne nothyng to any mā but to loue
one another for he the loueth another fulfylleth the law for these commaundementes thou shalt
nat commyt aduoutry thou shalt nat kyl thou shalt
nat stele: Thou shalte nat beare fals wytnes. Thou
shalte nat desire and so forthe yf ther be any other
commaundyment. they are all comprehendyd i this
sayēge. Loue thy neyghboure as thy selfe loue hurtheth nat his neyghbour. Therfore loue is the fulfyllynge of the lawe.

The Gospell on the fourthe Sonday after the dyas of the Epyphanye the.viii. Chapiter of Mathewe. ℭ

Whē Jesꝰ entred in to a shyp and his disciples folowed hym/ and be holde there arose a greate tempeste in the see/in so moche that the shyppe was hydde with wawes and he was a slepe ād his disciples came vnto hym/ād awake hym sayēge. Mayster saue vs we perysshe/he sayd vnto thē why are ye fearefull. O ye of lytell fayth. Then he arose and rebuked the wyndes and the see/ and there folowed a great calme/ād the mē mervayled and sayde what man is this that bothe wyndes and see obey hym.

℣ The Pystell on the fyrst Sonday after the dyas of the Epiphanye. The thyrde Chapiter to the Colossyans. ℣.

Bethren/now as elect of god/ holy and beloued/ put on tender mercy/ kyndnes: humblenes of mynde mekenes: long suffring: forbering one an other: yf any man haue a quarell to another: euen as Christ forgaue you: euen so do ye: aboue all these thynges put on loue: whiche is the bond of perfectnes: ād the peace of god rule in youre hertes: to the whiche peace ye are called in one body and se they be thankful: let the worde of Christ dwel in you plenteously in al wysdome teche and exorte your owne selues i Psalmes and Hymnes: and spyritual songes: whiche haue fauour with them synging in your hertes to the lorde: & all thynges what so euer ye do in worde or dede: do in the name of the lorde Jesu: gyuyng thankes to god to fathes by hym.

¶ The Gospell in the.v. Wondaye after that
was of Epyphanye the.xiiij.chapiter
of Matthewe. G.

IEsus sayde vnto his disciples. The
kyngdome of heuen is lyke vnto a mā
whiche sowed goode seede in his feel-
de: but whyle mē slept: there came his
foo: and sowed thares amonge the we-
heate and went his way. When the
blade was sprange vp: and had brought forth fruyte
them appered the tares also. The seruauntes came
to the housholder: & sayde vnto him. Syr sowedest
nat thou goode seede in thy close/from whense the
hathe it tares: he sayde to the the enuyous mā hath
done this. Then the seruauntes sayd vnto hym.
Wylt thou then that we go & gather them? he said
nay lest whyle ye go about to wede oute the tares/
ye pluke vp also with them the wheare by the rotes
let bothe grow togyther tyl harueste com and in ty-
me of herueste/ I wyll saye vnto my reapers/ gather
ye fyrste the tares: and bynde them yn sheues/ to
brēt but gather the wheate I to my barne.

¶ The Pystel on the Monday after weddyng goeth
out called Septuage. The.i. pystel to the Corynthy
ans and the.ix. chapiter. D.

BRethre/ perceyue you nat how that they
whiche rūne in a courte rūne all yet but one receyueth
the reward/ so rūne that ye may optayne euery mā
that prouet maystres abstayneth from all thynges/ &
they do it to obtayne a corruptible crowne: but we
to obtain an vncorruptible crowne. I therfore so rū
ne nat as at an vncertaine thyng so fyght I nat as
one that beatheth the ayre but I tame my body & bryn
ge hym vnto subiectyō/ lest after that I haue preached
to other I my selfe shulde be a cast a waye. Wherfore
I wolde nat that ye shulde be ignorante of this: as

youre fathers were all vnder a cloude & all passed thorowe the see: & were al baptised vnder moyses i the cloude and in the see and did al eate of one spirituall meate and dyd al drynke of one maner of spirituall drynke and they dronke of that spirituall rocke that folowed them/whiche rocke was Christe.

The Gospel on the .xx. day after wendynge goeth out called Septuagesima the .xx. chappter of Matthewe. A.

IEsus sayde vnto his Disciples. The kyngdome of heuē is lyke vnto an housholder/whiche went out erly in the morninge to hyre labourers in to his vynyard. and he agreed with the labourers for a peny a daye and sent them in his vynyard. And he went out about the thyrde houre & sawe other standynge ydell in the market place/ and sayd vnto them / go ye also in to my vyneyarde/and what so euer is ryght/ I wyll gyue you: and they went their way Again he went out about the syxte and nynth houre & dyde lyke wyse. And he went oute about the the eleuenth houre/and founde other standyng ydell: and sayde vnto them. Why stande ye here al the day ydell. They sayd vnto hym. Because no man hath hyred vs. He sayd vnto them Go ye also in to my vyneyarde & what soeuer shall be ryght: that shall ye receaue. When euen was come the lorde of the vyneyarde sayd vnto his Steward cal the labourers: & gyue them their hyre: begynne at the laste tyl thou cō to the fyrste. And they whiche were hyred about the eleuenth houre: cā & receaued euery man a peny: Then came the fyrst/ supposynge that they shulde receaue more: & they lyke wyse receaued euery man a peny. And whē they had receaued yt: they grudged against the good man of the house sayeng. These last haue wrought but one hou

re:& thou hast made thē equall vnto vs:which haue borne the burthen & hethe of the daye. He answered to one of them sayēg frēde I do the no wronge:dyd dest thou not agre with me for a peny take that thi the is thi dutye:ād go thy waye: I wyll gyue vnto this laste.as moche as to the:is it not lawfull for me to do as me lysteth with myne owne is thi eye euyll because I am good:so the last shal be first:& the fyrst shall be laste:for many are called:& fewe be chosen.

¶ The Pystell on the Sōdaye of.ix.the second pystel to the Corinthyans an the.xi.chapiter. G.

BYethren suffre foles gladly by cause that ye your selues ar wyse:for ye suffre euen yf a man bryng you in to bondage:if a man deuoure:if a man take: yf a man exalte hym selfe yf a mā smyte you on the face I speke as concernynge rebuke as thoughe we had bē weake ho wbeyt whe tyn so euer any man dare be bolde: I speake folysshely. I dare be bolde also. They are hebrues so am I they are Israelytes:euen so am I. They are the sede of Abraham:euen so am I. They are the mynysters of christ. I speake as a fole: I am more. In labours more abundant of thein strypes above measure:in pryson more plentyeously:in dethe ofte of the. Iewes: fyues tymes receaued I:euery tyme.xl.strypes saue one. Thryse was I beaten with roddes. I was ones stoned. I suffrede thryse shypwrake:nyght & daye haue I be in the depth of the see in fore tyme of te In parels of waters:in parell of robbers in ieoperdyes of mine owne nacyō:in ieoperdyes among the hethē. I haue ben in pareles in cyties:in parels in wildernes:in pareles in the see in pareles among false brethren in labour & trauayle:in watchyng ofte in hūgre & thyrst in fastynge ofte:in colde & nakednes:beside the thynges which out wardely happen vnto me: I am combred daply and care for all con-

gregacyons ¶ who is sycke: and I am nat syke who is hurte in fayth: and my hert burneth nat yf I must nedes reioyce: I wyll reioyce of myne infirmitees. God the father of oure lorde Iesus Christ: whiche is blyssed for euermore knoweth that I ly nat.

¶ The Gospell on the Wandaye of.ix. The. viii. chaptier of Luke.

¶ Whe wache people were gathered to gyther: and were come to iesu out of the cyties: he spak by symilitude. ¶ sower went out to sow his seede. And as he sowed: some fell by the way syde: and it was troden vnder fete: and the foules of the ayre deuoured yt vp. And some fell on stones: and as soone as it was sprõge vp yt wyddred away bycause it lacked moystnes. And some fell amonge thornes and the thornes sprõge vp with it: and choked it. And some fell on good grounde: and spronge vp and bare frupt an hondred folde. And as he sayde these thynges: he cryed: he that hath eares to heare: let hym heare: his dyscyples asked hym: sayenge: what maner symilytude this shulde be: and he sayde: vnto you it is gyuen to knowe the secretes of the kyngdome of god: but to other in symilitudes: that when they se: they shulde nat se and when they hear: they shulde nat vnderstande. the symylitude is this. The seede is the worde of God: those that are by syde the waye are they that heare: and after cometh the deuyl and taketh a waye the worde oute of theyr herres: lest they shoulde byleue and be saued. ¶ They on the stones are they whiche when they heare the worde receaue it with ioye: and these haue no rotes whiche for a whyle byleue: and in tyme of temptacyon goo a waye. ¶ That whiche fell amonge thornes: are they whiche heare: go forth: and are choked with care and ryches & ¶ Voluptuous lyuynge: & bryngeth forth

nokeupte. That in the good grounde: they are which with a good & pure hert: heare the worde and kepe it: and bryng forth frayte with pacience.

¶ The Pystell on the Monday of .i. the fyrste Pystel to the Corynthyans. The .xiii. chapiter. ℔.

BRethre thoughe I speake wit the tonges of men and angels / & yet had no loue I were euē as tonnyng brasse and as a tynklynge cymball. And thoughe I couide prophesy and vnderstode al secre-tes and all knowlege ye yf I had all fayth so that I couide remue mountaynes out of theyr places & yet had no loue: I were nothynge. And though I bestowed al my goodes to fede the poore and though I haue my body euen that I burned and yet haue no loue it profyteth me nothing loue suffreth long and is curteous loue enuyeth not: loue doth not frowardly swelleth not: dealeth not dishonestly seketh not her owne: is not prouoked to angre: thinketh not euyll reioyceth not in iniquite but reioyceth in the trueth suffreth all thinge byleueth all thinges hopeth all thinges and endureth in all thynges. Though that the-pphesyenge fayle other tōges shall ceasse & knowlege vanysshe away yet loue falleth neuer away for our knowlege is vnparfyte and our pphesyenge is vnparfyte but whā that whiche es parfyte is cōe then that which is vnparfyte shalbe done away. whē I was a chylde I spake as a chylde: I vnderstode as a chylde: I imagyned as a chylde but as sōe as I was a mā I put away all childysshenes now we see in a glasse euē I darkly speakige but whē shall we see face to face. now I know vnparfitly: But whā shall I knowe euē as I am knowē now abydeth fayth hope loue: euē these thre: but the chefe of these is loue.

The Gospell on the Monday of .i. The xviii. Chappter of Luke. F

IEsus toke vnto hym the twelue ād sayde vnto thē beholde we go vp to Jerusalē: & all shall be fulfyled that are wrytten by the ꝓpheters of the sones of mā he shall be delyuered vnto the gētils: & shall be mocked: & shall be despyte fully entreated & shal be spetten ouer vnto when they haue skorged & him they wyll put hym to deth: and the thyrd day shall he aryse agayn. They vnderstode none of these thinges & this sayinge was hyd from them: and they perceyued not the thynges which were spoken: it came to passe/as he was come nye vnto Jerico: a certayne blynde mā sate by the waye syde begging: and whē he herde the people passe by: he axed what it meante. They sayde vnto hym: that Jesus of Nazareth went by: ād he cryed sayīg. Jesu the sone of Dauid haue mercy on me: ād they whiche went before rebuked hym: because he shuld hold his peace: ād he more cryed. The sonne of Dauid haue mercy on me. Jesus then stylle and commaunded hym to be brought vnto hym: and when he was come nere: he axed hym sayenge. What wylt thou that I do vnto the: and he sayde: lorde that I maye receaue my syght. Jesus sayd vnto hym receaue thy syght: thy fayth hath saued the. & in the dyrely he sawe & followed hym prayenge god: & al the people whē they sawe it: gaue laude to god.

¶ The pystell on on Asshewednysday. The seconde chapiter of Joel. D.

OUre lorde sayth turne to me with all your herte: in fastyng and lamentacyon: & teare your hertes: & not your garmentes and turne vnto the lorde your god: for he his full of mercy: and compassion: long yer he be angry: & great in mercy: and repenteth when he is at the poynt to punysshe: who can tell whether the

lozd wyll turne ād haue cōpassiō & shall leaue after hi a blyssyng: sacrifice ād drynke offrynge vnto the lozd your god. Blow a trōpet i Syon proclayme fastyng: ād call a cōgregacyō: gather the people to gyther: bryng thoug the elders to one place gather the yōge chyldre & they that sucke the brestes to gyther let the bryde grome come oot of his chambre & the bryde out of her parloure let the preestes that mynyster vnto the lozd/wepe by twene the porche & the alter & saye spare lozde thy people ād delyuer nat thyne enhery taunce vnto rebuke that the hethē shulde raygne couerthen why shuld they say/amōg the nacyōs where is theyr god. And the lozde enuyed for/his landes sake & had cōpassyō on his people & the lozd answered & sayde vnto his people behold. I sēd you corne newe wyne & oyle/that ye shalbe satisfyed ther with neyther wyll I delyuer youany more vnto the hethen.

¶ The Golpell on Alhed wednysday. The. vi. chapyter of Mathewe. ℣.

Yesus sayd vnto his disciples whē ye faste/be nat sadde as the / hypocrytes are for they disfigure theyr faces that it myght appere vnto men that they fast. Verely I saye vnto you: they haue theyr reward. But thou whē thou fastest: anoynt thyne heed: and washe thy face that it appere nat vnto men how that thou fastest: but vnto thy father that is in secret ād thy father whiche seyche in secrete: shal rewarde the openly. Gather nat treasure to gyther on erth where rust and mothes corrupte: and where theues breake throughe & steale but gather the treasure to gyther i heuē: where neyther rust nor mothes corrupte: & wher theues/neyther breke by nor yet steale. For wher soeuer youre treasure ys there wyll youre hertes be also.

¶ The Pystel on the fyrst Sondaye in Lent/the se conde pystell to the Cozynthyans The.vi. chapyter. B.

BRethren we exorte you that ye receaue not the grace of god in vayne/for he sayth. I haue her de the in a tyme accepted/& in the day of saluacyon haue I suckered the. Beholde now is the well acce pted tyme/beholde now is the daye of saluacyō let vs gyue no mā occasyō of euyll/that oure office be fou̇de no faute but in al thiges let vs be haue oure sel nes as the mynisters of god In moch pacyēce in afflyc cyōs/in necessyte/ in anguysshe in stryppes/in pryssōmēt/in stryfe in laboure/in watthe in fastig in purenes in know ledge in lōge sufferyng in kyndnes in the holy ghost in loue vnfayned in the wozdes of trueth in the power of godby the armure of ryght wyssenes on the ryght hāde & on the lyft hāde in honoure & dishonour euyl repozte and good repozte: as disceyuers: & yet true: as vnknowen: as dyenge and beholde we yet lyue: as chastened and nat kylled as sozowynge and yet alway merye. as pooze & yet make many ryche/ as hauyng nothyng and yet possessyng all thynges.

¶ The Gospel on the fyrst Sonday in Lent the iiii chapyter. of Mathew. B.

UWhen Jesus was lede away of the spi ryte in to wyldernes to be tempted of the deuyl. And when he hadde fasted sozty dayes and sozty nyghtes: at: the laste he was an hungred. Them came vnto hym the tempter: and sayde: if thou be the sone of god commaunde that these stones be made breade. He answered and sayde. It is wrytten/ man shall nat lyue onely by breade/but by euery wozde that procedeth out of the mouthe of god. Them the de uyl tobe hym vp in to the holy cyte: and set hym on a pynacle of the temple and sayde vnto hym if

thou be the sone of god/cast thy selfe downe/for it is
wrytten/he shal gyue his angels charge ouer the/
& with theyr handes they shal holde the vp that
thou dassh nat thy fote agaynst a stone. Jesus sayde
to hym this is wrytte also thou shalt nat tempte thy
lorde god. The deuyl toke hym vp agayn and let
hym in to an exceedynge hye mountayne/and shewed
hym al the kyngdomes of the worlde and al the glory
of the/& sayd vnto hym/al these wyll I gyue the if
thou wylt fall downe & worshypme. Then sayd Je
sus vnto hym auoyde Sathan for it is wrytten.
Thou shalt worshyp thy lorde god/ and hym only
shalte thou serue.

¶ The Pystell on the seconde sonday in Lent the
fyrst pystel to the Thessalonyans. The fourth chap.

We beseche you brethrene/& exorte you in the
lord Jesu that you encrease more & more euē
as ye haue receaued of vs/how ye ought to
walke & to please god ye remēber what cō
maundementes/we gaue you i the name of the lord
iesu christ for this is the wyl of god/euē that ye shul
de be holy/and that ye shuld absteyne from fornica
cyon that euery one of you shulde knowe howe to
kepe hys vessel in holynes and honoure. And nat in
the lust of cōcupyssens as do the heathē wh che kno
we nat god that no mā go tofarre and defraude his
brother i bargaynyng because the lord is a wreker of
al suche thynges as we told you before tyme attely
fyed vnto you/for god hathe nat callede vs vnto vn
cleanes but vnto holynes in christ Jesu our lorde.

¶ The Gospel on the seconde Sōday in Lent
the .xv. chapiter of Mathewe. ¶

Jesus went thēce and departed in to the
costes of Tyre & Sydon And behalde a
woman whiche was a Cananite came
out of the same costes and cryed vnto hi

sayeng / haue mercy on me lorde the sonne of dauyd/ my doughter is petyously vexed with a deuyl And he gaue her neuer a word to answere. The came to hym his dyscyples & besought hym sayeg sende her away for she foloweth vs cryenge/ he answered & sayd. I am nat sēt but vnto the lost shepe of the house of Israell. The she came and worshypped hi sayeg/ mayster/ sucker me: he answered & sayde it is nat good: to take the chyldres bred & to cast it to the whelpes she answered and sayde it is truth neuers theles the whelpes eate of the crōmes whiche fall frō theyr mayters table. The Jesꝰ answered & sayd vnto her. O womam grea is thy fayth be it to the: euē as thou desyrest & her doughter was made hole euen at that same houre.

¶ The epystel on the .iii. Sonday in Lent to the Ephesyans the .v. chapiter. J.

BRethrene be ye followers of god as dere chyldre & walk i loue euen as Chryste loued vs & gaue hi selfe for vs an offrynge & sacrifyce of a swete sauer to god so that fornicacyō & all vnclennes & couetousnes be nat ones named amōg you as it becōmeth sayntes neyther sylthynes neyther folysshe talkynge neyther gestynge whiche are nat comely/ but rather gyuyng of tākes for this ye know/ that no whoremonger other vncleane persone or couetous persone whiche is the worshypper of ymages hath any inheritaūce in the kyngdome of chryste and of god: Let no mā deceyue you with vayne wordes for thoro we such thynges commeth the wrathe of god vpon the chyldren of vnbylene. Be nat therfore companyons with them ye were ones darkenesse but are nowe lyght ye lorde walke as chyldrē of lyght for the fruyte of the spiryte is in al goodnes ryghtwysnes and trueth. ¶ The Gospell on the .iiii. Sonday in Lent the .xi. Chapiter of Luke. F.

IEsus was a castynge out ā deuyll/wiche was domme And it foloweth when the deuyl was gone out/the dōme spake ād the people wōdred. Some of the sayd he casteth out deuylles/by the power of Belzebub/ the cheyfe of the deuylles ād other tepte hym seknynge of hym a sygne frō heue he knewe theyr thoughtes and sayde vnto them. Euery kyngdome at debate wythin itselfe shall be desolate And one house shall fall vpon an other. So if Sathan be deuyded with in hym selfe/how shal his kyngdome endure/ because ye saye that. I cast out deuylles by the power of Belzebub/if I by the power of Belzebub caste oute deuyls by whose power/do youre chyldren caste them oute Therfore shal they be youre iuges But if I with the fynger of god caste out deuylles no doubte the kyngdome of god is come vpon you whan a strong man armed watcheth hys house that he possesseth / is in peace but when a stronger then he commeth vpon hym / and ouer commeth hym he taketh frō hym his harneys wherin he trusted/and diuydeth his goodes he that is nat with me is agaynst me/and he that gathereth nat with me scatereth when the vncleane spirite is gone out of a mād he walketh through watterlese places seknyng rest/ and when he fyndeth none/he sayeth. I wyl returne agayne vnto my house whens I came out and when he commeth he fyndeth it swept and garnyshed. Then goeth he and taketh seuen other spirytes with hym worse thē hym selfe & they entre in dwell there and the ende of the man is worse then the begynnyng. It fortuned as he thus spake a certayn woman of the company lyfte vp her voyce/ād sayd vnto hym/happy is the wombe that bare the/ & the pappes which gaue the sucke / et he sayd happy are they that heare the worde of god & kepe it.

The Pystell on my lord Sōdaye. The .iiii. cha
pter to the Galathyans. ¶

Verily it is wrytē that abrahā had two sones
the one by a bōde mayde/the other by a free wo
mā ye.s he which was of the bōd womā was borne
after the fleshe but he which was of the free womā
was borne by ꝓmyse which thinges betokē mistery
for these women are two Testamēten the one is fro
the mounte Syna/ which gendreth vnto bondage/
whiche is Agar/for moūte Syna is called Agar/in
Arabia/e bondreth vpon the sythe whiche is now Ie
rusalē/is in bondage with her childzen. But Ieru
salē whiche is a doūtrin free which is ther mother
of vs all/for it is written reioyce thou barren that
bearest no childzen breke forth e cry thou that tra
uaylest not/for the desolate hath many mo childre
ne then the whiche hath an husbande. Wherfore bre
thren we are not childzen of bōdmayde/ but as then he that was borne carnally/persecuted hi
that was borne spiritually. Euē so is it now/neuer
thelesse what sayeth the scripture. Cast a waye the
bōd womā her sone/for the sone of the bōd womā
shal not be heyre with the sone of the free womā
to the brethrē: we are not childzene of the bonde wo
mā but of the free woman. ¶ The Gospell on my
lordes Sōdaye. the .vi. chapiter of Iohan. B.

Iesus went his waye ouer the see of ga
lile nye to a tyte called Tiberias/and
a great multytude folowed hym by
cause they had sene the myracles that
he dyd on them whiche were dyseased
Iesus went vp in to a mountaene/and there he sa
te with his disciples: and Easter a feast of the Je
wes was nye. Then lyfte vp his eyes and sawe a
great company come vnto him and sayd vnto Philyp.

¶

whense shall we bye breade that these myght eate. This he sayde to proue hym for hi selfe knew what he would do. Philipp answered hym. Two hundred penyworth of breade are not sufficient for them that euery man myght haue a lytell. Then sayd vnto hi one of his disciples. Andrew Symon peters brother There is a lade here which hath fyue barly loues and two fyllhes but what is that amonge so many Jesus sayd/make the people to syt downe there was moche hay in the place. And the men sate downe/in nombre as houte fyue thousande. Jesus tokethe breades gaue thankes. And gaue to the disciples. And the disciples to them that were set downe. And lykewyse of the fyllhes/as moche as they wolde. Whe they had eate ynoughe he sayd vnto his disciples gather vp the broke meate that remayneth that nothyng be lost. They gathered it together and filled twelue hampers with the broken meate of the fyue barley loues/which the broken meate remayned vnto the that had eten. Thē those men when they had se ne the myracle that Jesus dyd sayde. This is of a truth the prophet which shal come into the worlde

The Pystel on palme sonday. The .xxi. chapi ter to the Hebrues.

BEthe Christ being an hye preest of good thynges to come came by a greater and a more perfecte tabernacle not made with han des that is to say not of this maner building neyther by the blode of Gotes and calues: but by his o wne blode/he entred ones for all in to the holy place and founde eternal redēptyō/for if the blode of Oxen & of Gotes/and the ashes of an heyfer when it was sprynckled/purified the vncleane as touchynge the purifienge of the flesshe/how moche more shal the blode of christe/which thorowe the eternal spirite of fred him selfe without spot to god/pourge oure con

leueres frō deed workes for to serue the lyuyng god and for this cause is he the medyatoure of the newe Testament: that thorowe deeth which chaunced for the redemptyō of those trāsgressyons the were i the fyrste Testamēt they whiche were called myghte receyue the promyse of eternall inheritaunce.

¶ The Gospell on Palmyon sonday. The. viii. chapiter of Johan. F

IEsꝰ sayd vnto the rewes of the Jewes (a the hye fellis/ which of you can rebuke me of synne if I say the trueth why (ue ye not to me/ he that is of god he heareth the wordes of god/ therfore heare the/ ye therfore are not of god. The answered the Jewes and sayd vnto hi/ say we not well/ that thou arte a samaritane & hast the deuyll. Jesus answered/ I haue not the deuyl: but I honour my father & ye haue dishonoured me. I seke not myn owne prayse/ but there is one that seketh & iudgeth. Verily verily I saye vnto you/ yf a mā kepe my sayenges/ he shall neuer se deth. The sayd the Jewes vnto hym now knowe we that thou hast the deuyl. Abraham is dead & the prophetes/ & yet thou sayest yf a mā kepe my sayenges he shall neuer taste deth/ arte thou greater then our father Abraham whiche is dead & the prophetes are dead/ whō makest thou thy selfe. Jesꝰ answered/ yf I honour my selfe/ my honour is nothinge worth it is my father that honoureth me, whiche ye say is your god/ & yet haue ye not knowē hi/ but I knowe hym/ & if I shulde say I knowe hym not. I shulde be a lyer/ lyke vnto you/ but I knowe hym/ and kepe his sayenges. your father Abraham was glad to se my daye and he sawe it & reioyseth. Then sayde the Jewes vnto hym. Thou art not yet .l. yere olde: & hast thou sene Abraham? Jesꝰ sayd vnto the. Verily verily I say vnto you/ er Abraham was/ I am

Then toke they vp stones to caste at hym: but Ie-
hyd hym selfe and went out of the temple.

¶ The Pystel on Palme Sondaye. The seconde
chapiter to the Phylipians. A.

Bethren let the same mynd be in you the whi
che was in Christ Iesu. Wyche seynge i the
shape of god and thought it not robbery to be equal
with god. Neuertheles he made hym selfe of no re
putacyon/ & toke on hym the shape of a seruaūt and
be came lyke vnto men: & was founde in his apparell
as a man/ he humbled hym selfe & became obedyent
vnto death: euē the death of the crosse/ wherfore god
hath exalted hym and gyuen hym a name a boue all
names: that in the name of Iesus shulde euery knee
bowe/ both of thynges in heuē/ and thynges in erth
and thynges vnder herth and that all thanges shul
be confessed: the Iesus christ is the lorde vnto the pray
se of god the father.

¶ The passyon on palme Sonday. The. xxvi.
Chapiter of Mathewe. A.

Iesus sayde vnto his Disciples ye
know that after. ii. daye thal be Ea-
ster & the sone of man shall be be lyue
red for to se crucified/ then assemble to
gyther the chefe prestes and the scrip-
bes/ and the elders of the people in to
the palays of the hye preest whiche was called Cay
phas and helde a counsell/ howe they myght take Ie
sus by subtyles/ and kyl hym/ but they sayde/ not on
the holy daye lest any trouble aryse amonge the peo
ple/ when Iesus was in Bethany in the house of
Symō the lypper/ there cā vnto hi a womā whiche
had an alabaster box of precious ointmēt & powred
at on his hede as he sate at te bourde/ whe his disci
ples sawe that they had indignacyō/ sayenge what

neded this waste/this ointment myght haue be well solde/& gyue to the poore: whē ihesꝰ vnderstode that he sayd to thē why trouble ye the woman She hath wrought a good worke vpō me/for ye shall ye haue poore folke alwayes with you / but me shall ye nat haue alwayes. And in that she casted this ointment on my body: she dyd it to burye me with all. Verely I say vnto you where soeuer this Gospel shal be sached through out all the world there shal also thys that she hath done: be tolde for a memorial of her. Thē one of the twelue called iudas pscarioth wēte vnto thacheefe preestes: & sayde what wyll ouy gyue me: and I wyll delyuer hym vnto you and they appointed vnto him thyrti peces of syluer/ & from the time he sought opportunite to betray hym. The fyrst daye of swete breade the disciples cāe to Iesus saying vnto hym where wylt thou that we prepare for the to eate the Paschall lābe ād he sayd go in to the cyte/vnto suche a man/and say vnto hym the master sayth my tyme is at hande. I wyll kepe myn Easter at thy house with my disciples: & the disciples dyd as Iesus had āpointed them / and made redy the Easter lambe/when the euen was come/ he sate downe with the .xii. And as they dyd eate he sayde. Verely I say vnto you/that one of you shal betraye me and they were exceedynge sory full/ and began euery one of them to say vnto hym: is it I master: he answered & sayde. He that dypeth his hand with me in the dysche shal betray me the sōne of mā goeth as it is wrytten of hym: but wo be to that man by whom the sone of man shalbe betrayed: it had ben good for that man/if he had neuer ben borne. Thē iudas whiche betrayed hym: answered & sayd. Is it I master he sayd vnto hym: thou hast sayd. and they dyd eate: Iesus toke breade & gaue thankes/ brake it/ & gaue it to the disciples & sayd take eate: this is my

body and he toke the cup/ and thanked and gaue it
them/ sayenge dr̄ynke of it euery one: for this my
blode of the new Testament that shall be shed for
many for the remyssion of sinnes I saye vnto you
I wyll not dr̄ynke henceforth of this frute of the
vine tree vntyl that day whē I shal dr̄ynke it newe
with you in my fathers kyngdom/ when they had
sayd grace: they went out in to mount Oliuete. Thē
sayd ies⁹ on to thē all ye shal be offended by me this
nyght for it is wr̄yten I wyll smyte the shepeherde
and the shepe of the flocke shalbe scattered abrode:
but after I am ryssen agayn: I wyl go before you in
to Galile. Peter and wered & sayde vnto hi: though
al men shuld be offended by the: yet wold I be neuer
offended. Ies⁹ sayd vnto hym. Verely: I saye vn
to the: that this same nyght before the cocke crowe
thou shalt deny me thryse. Peter sayd vnto hym/ yf
I shuld dye with the: yet wold I not deni the: lyke
wyse also sayd al the disciples. Thē went ies⁹ with
them in to a place whiche is called. Bethsemane: and
sayde vnto the disciples: syt ye here: whyle I go ād
pray yonder: & he toke with hym. Peter & the two so
nes of zebede: and began to waxe sorowfull: and to
be in agonie. Then sayd ies⁹ vnto them: my soules
is heuy euen vnto the dethe: tary ye here ād watche
with me. And he went a lytel aparte: and fel flatte
on his face: and prayed sayeng. O my father yf it be
possyble let: this cuppe passe frō me: neuertheles not
as I wyl: but as thou wylt: & he came vnto the disci
ples: and founde them a slepe and sayde to peter:
What couldst ye not watche with me one houre:
watche and pray: that ye al not in to temptacyon:
the spirite is wyllyng: but the flesshe is weacke.
He went a way ones more & prayed sayeng. O my fa
ther yf this cuppe can not passe a way from me: but
that I dr̄ynke of it thy wyll be fulfilled & he cam &

fonde the aslepe agayn for their eyes were heuy & he left the & wet agayne & prayed the thyrde tyme sayeng the same wordes: then came he to his disciples & sayd vnto the. Slepe hens forth & take your rest take heede the houre is at hande & the sonne of man shalbe betrayed in to the handes of synners Ryse let vs be goyng: beholde he is at hand that shall betray me while he yet spake loo Judas one of the twelue came & with hym a great multytude with swerdes and staues sent fro the chefe of the preestes & elders of the people and he that betrayed hym had gyue them a token sayeng, whom so euer I kysse that same is he lay handes on hym. And forth with all he came to Ie sus and sayde Hayle maister. And kyssed hym: and Iesus sayd vnto hi: frend wherfore arte thou come. Then came they & layd handes on Iesus & toke hi: and behold one of the which were with Iesus stretched out his hand & drew his swerd & strake a seruaunt of the hye preest & smote of his eare. Then sayd Iesus vnto hi: put vp thy swerd into his shethe for all that lay hand on the swerd shall perishe with the swerd. Eyther thinkest thou that I can not now pray to my father & he shal gyue me mo then .xii. legions of aungels but how then shuld the scriptures be fulfylled for so must it be: The same tyme sayde Iesus to the multytude ye be come out as yf it were vnto a thefe with swerdes and staues for to take me: I sate dayly teachyng in the temple amonge you and ye toke me not. All this was done that the scriptures of the prophets myght be fulfylled then all the disciples forsoke hym and fledde. And they toke Iesus and led hym to Caiphas the hye preest where the scribes & the elders were assemble and Peter followed hym a farre of vnto the hye preestes place: And went in: and sate with the seruauntes to se the ende. The chefe preest & all the elders and all the counsel sought false

witnes agaynst Iesus for to put hym to death: but so
vnto none in so moche that when many fals wyt-
nesses came: yet founde they none. At the last cam
two fals witnesses and sayd. This felow sayd I can
destroye the temple of god and buylde it agayn in.iij.
dayes. And the chefe preest arose and sayd to hym:
answerest thou nothinge: how is it that these bere
witnesse against the. But Iesus helde his peace. And
the chefe preest answered & say to hi I charge the in
the name of the lyuyng god: that thou tellys whe-
ther thou be Christ the sone of god. Iesus sayd to hi:
thou hast sayde: neuertheles I say vnto you: here
after shal ye se the sone of man: sytt vpon the right
hande of power: and come in the cloudes of the skye
Then the hye preest rent his clothes sayeng. He hath
blasphemed: what ned we of any moo wytnesses:
beholde: now ye haue herde his blasphemy: what
thinke ye. They answered and sayde the is worthy to
dye: then spatte they in his face: and buffetted hym
with fystes: and other smotte hym with the palme of
theyr handes on the face: sayeng. Tell vs thou Christ:
who is he that smotte the. Peter satt without i the
palayes: and a damsell came to hym sayeng. Thou
also was with Iesus of Galile but he denied before
them all sayeng I wote nat what thou sayest. And
he was gone out i to the porche: another where sawe
hym: & sayde vnto the that were there. This fowe
was also with Iesu of nazareth: & agayne he denied
with an othe that he knew nat the man. And after a
whyle came vnto hi they that stode by & sayd vnto
Peter: Surely thou art euē one of the: for thy speac
che he wrayeth the. the began he to curse: & to swere
that he knewe nat the man. & immediatly the cocke
crewe: and Peter remembred the wordes of Iesu whi
che sayd vnto hi: Before the cocke crew: thou shalt
deny me thryse: And wēt out at the doores and wepte

bytterly whē the morynge was come al the cheyf
prestes and the elders of the people helde a counsell
agaynst iesu: to put hym to deth: & brought hi bounde
& delyuered hi vnto Pōcio pilate the debyte. Then
when Judas whych betrayed hi: sawe that he was
condempned: he repented hym self. And brought agayn
the .xxx. plates of syluer to the hye prestes & elders
sayenge. I haue synned: betrayenge the innocēt blo
de. And they say what is that to vs: se thou to that/
And he cast downe the syluer plates in the temple &
departed: & went and hōge hym self: and the cheyfe
prestes toke the syluer plates and: sayed: It is not
lawful for to put them in to the treasury: bycause it
is the pryce of blode: and they toke counsell: and
bought with them a potters felde: to burye straun-
gers in: wherfore the felde is called the felde of blo
de vnto this daye. Then was fulfylled that whiche
was spoken by Jeremy the Prophet sayenge: and
they toke .xxx. syluer plattes the pryce of hym that
was valued: whom they bought of the chyldren of
Israel and they haue them for the potters felde: as
the lorde appoynted me. Jesus stode before the de-
bite: and the debite axe hym: sayenge: Art thou the
kyng of the Jewes. Jesus sayde vnto hym. Thou
sayest: and whē he was accused of the cheyf prestes
and elders: he answered nothyng: Then sayde Pi-
late vnto hym: heresst thou not how many thynges
they laye agaynst the: and he answered to hym ne-
uer a worde in so moche that the debite mernayled
greatly. At the feest the debite was wont to delyuer
vnto the people a prisoner/whom they would desyre
he had then a notable prisoner called Barrabas &
whē they were gathered togyther: Pilate sayd vn-
to the: whether wyll ye that I/ gyue lose vnto you
Barrabas or Jesus whiche is called Christe/ for de
knew wel/ that for enuye they had delyuered hi whē

he was set downe to gyue iudgement his wyfe sent
to hym sayeng. Ha nat thou nothyng to do with that
iust mā: for I have suffred many thynges this daye
in a dreame a bout hym. Bvt the chefe preestes and
the elders had perswaded the people/ that they shal
de are Barrabas/ & shulde distroy iesus. Then the
debite answered and sayd vnto them: whether of the
twayne wyll ye that I let lose vnto you? they sayd
Barrabas. Pylate sayde vnto them what shal I do
the with iesv. whiche is called Christe. The all say
de to hym/ let hym be crucified/ The sayde the debi
te what euil hath he done. And they cryed the more
sayeng let him be crucified. whem Pylate sawe that
he preuayled nothynge but that more dulynes was
made/ he toke water and washed his hādes before
the people sayenge. I am innocent of the blode of
this iust person. And that ye shal se. Th answered
all the people & sayde. His blode be on vs/ & on our
chyldre. The let he Barrabas lose vnto the: & scour
ge de iesv & deliuered hym to be crucified. The the
soudyours of the debite toke iesus vnto the cōmen
hal. And gathered vnto hym al the companye they
stripped hym: & put on hym a purple robe. And plat
ted a crowne of thornes: and put vppon his hedde
and a rede in his ryght hande. And bowed they be
nees before hym and mocked hym: sayenge: Hayle
kynges of the iewes: & spytted on hym: & toke the
rede & smote hym on the heh. And when they have
mocked hym/ they toke the robe of hym ageyn and
put his owne rayment on hym & dreue hym a waye
to crucify hym. And as they came out they fovnde a
man of Cyren named Symon: hym they cōpelled
to beare his crosse. ✠ And when they cam vnto the
place called Golgotha that is to say a place of dead
mens scules they gaue hym vynager to drynk mes
gled with gall: and when he tasted thereof he wolde

nat drynke: when they had crucifyed hym: they par
tede his garmētes: & dyd caste lottes to fulfyll that
was spoken by the prophet. They deuided my gar
mentes amōge thē: & vpon my vesture dyd caste lots
& they sate and watched hym there & they set vp
ouer his hed the cause of his deth wrytte. This is
the kynges of the Iewes: and there were two theues
crucifyed with hym: one on the ryght hande: ei ano
ther on the lefte. They that passed by: reuiled him
waggynge their heedes: & sayenge. Thou that de
stroyest the temple of god & buyldest it in thre dayes
saue thy selfe: if thou be the sone of god: come dow
ne frō the crosse: lyke wyse also the ye prestes mo
kynge hym: with the scribes & elders sayde. He sa
ued other: hym self he cā nat saue: yf he be the kynge
of israel let hym now come downe frō the crosse: &
we wyl beleue hym: he trusted in god: let him deli
uer hym nowe: yf he wyll haue hym: for he sayde I
am the sone of god. That same also the theues whi
che were crucifyed with hym: caste i his theth: frō
the fyrst houre was there darknes ouer all the land
vnto the nynth houre. And about the nynth houre
Iesus cryed with a loud voyce: sayenge. Ely Ely
Lama Sabathany. That is to saye My god my god
why hast thou forsaken me: Some of thē that stode
there when they herde that sayd. This man calleth
for Helias. And straye way one of them ranne and
tok a spōge and fylled it ful of vynegre / and put it
on a rede / and gaue hym to drynke: Other sayde let
be lette vs se whether Helias wyll come & delyuer
hym. Iesus cryed agayn with a loud voyce and yel
ded vp the ghost. And beholde the vayle of the tem
ple dyd rent in twayne: from the toppe to the bot
me. And the erth dyd quake. And the stone dyd rent
and graues dyd open and the bodyes of many sain
tes whiche slept / arose and came out of the graues

after his Resurrection and came in to the holy cite and appered vnto many whē the Centurion and they that were with hym watchyng. Jesus sawe the earthe quake & those thynges which happened they feared greatly sayēg of a suerty this was the sone of godd̄ and many women were there beholdige hym a farre of: which folowed Jesus from Galyle ministryng vnto hi. Among which was Mary magdaleyne & Mari the mother of James & Joses & the mother of zebedes chyldre. Whēt the euē was come there came a ryche mā of aramathia named Ioseph which also was ies⁹ disciple. He wēt to pylati & begged the body of ies⁹. Thē pilate cōmaūded the body to be delyuered and Joseph toke the body and wrapped it in a cleane lynyn clothe and put it in hys new tōb: which he had hewē out euen in the rocke. And rolled a great stone at the doze of the sepulchre & departed and there was mary magdaleyn & the mother mary sitting ouer against the sepulchre.

¶ The Gospell on palme Sondaye.

The nexte daye that foloweth good fryday the hye preestes & pharyses gaderyd the selues to pylate & sayde. Syr we remēbre that this deceauer sayde whyle he was yet alyue. After. iii. dayes I wyll aryse agayne. Cōmaūde therfore the sepulchre be made sure vntyl the thyrde daye lest peraduenture his disciples come ād steale hym away and saye vnto the people he is ryzen from death and the laste errour be worse then the fyrst: Pilate sayd vnto them take watche men go and make it as sure as ye cā. And they wēt & made the sepulchre sure with watchemē and sealed the stone.

¶ The passyon on good frydaye. The. xviii. Chapyter of Johan. F.

Ieſus wēt forth with diſcyples ouer
the broke Cedron wher was a garde
ne/ into the which he he entred with hys
diſcyples. Judas alſo which betrayed
hym in knew the place for Ieſu oft
times reſorted thyther with hys diſ
ples. Judas the after he hade receaued aboue of mē
& mynisters of the hye prestes & phariſes came thy
ther with lāternes & lyghtes & weapōs: the Ieſu
knowyng al thynges that ſhulde come on hym wēt
forth and ſayd vnto them whom ſeke ye. They an
swered hym. Ieſu of nazareth. Ieſu ſayd vnto the
I am he. Judas alſo which betrayed hym ſtode w
ith them: but as ſoone as he hade ſayd vnto them:
I am he/ they went backe warder and fell to the
grounde and he asked them agayn. Whom ſeke ye
They sayde: Ieſu of Nazareth. Jeſus answered.
I ſayd vnto you: I am he: yf ye ſeke me: let theſe
go theyr way: that the sayenge myght be fulfylled
whiche he spake. Of them whiche thou gaueſt me
haue I not loſt one. Symon peter had a ſwerde: &
drewe it: & smote the hye prestes ſeruaunt & cut of
his ryght eare. The ſeruauntes name was Mal
chus Then sayd Jeſus vnto Peter put vp thy
ſwerde into the sheath/ shal I not drynke of the cup
pe whiche my father hathe gyuē me. Then the cō
pany & the captayn & the mynisters of the Jewes to
ke Jeſus & bounde hym and led hym a way to anna
fyrſt for he was father i law vnto Caphas whiche
was the hie preeſt that ſame yere Caphas was he that
gaue cōſeilto the Jewes that it were expedyēt that
one māſhulde dye for the people. And Symō Pe
ter folowede Jeſu and another diſcyple that diſcy
ple was knowen of the hye preeſt & went in with Je
ſu to the Palays of the hye preeſt but peter ſtode

at the dore without. The wet out the other dyscy
ple whiche was knowen vnto the hye preest & spake
to the damsell that kept the dore & brought i Peter
Then sayd the damsell that kepte the dore vnto pe
ter. Art nat thou one of this mās dysciples he sayd
I am nat. The seruauntes and the mynysters stode
there & had made a fyre of coles for it was colde
& they warmede the selues Peter also stode amon
ge them & warmed hym selfe. The hye preest axed
Jesu of his disciples & of his doctrine. Jesu answe
red hym: I spake openly i the worlde I euer taught
i the synagoge & i the temple whyther al the Iewes
resorted & secrete haue I sayd nothynge why axest
thou me axe them whiche herde me, what I sayde
vnto them beholde they can tel what I sayd whe
he had thus spoken one of the ministers whiche stode
by smote Jesus on the face sayenge answerest
thou the hye preest so. Jesu answered hym yf I ha
ue euyl spoken beare wytnesse of the euyl yf I haue
wel spoken why smytest thou me. And annas sent
hym bounde vnto Cayphas the hye preest. Symō
Peter stode & warmed hym selfe & they sayde vnto
hym arte thou nat also one of his disciples He de
nyede it & sayde, I am nat. One of the seruantes of
the hye preest his cosen whose eare Peter smote of
sayde vnto hym dyd nat I se the in the garden with
hym. Peter denied it agayne & immediatly the cocke
crewe. Then led they Jesus from Cayphas into the
hall of Judgemente. It was in the mornynge & they
the selues wente nat in to the Iudgemēt hall lest they
shulde be defyled but that they myght eate the pa
schall lambe. Pylate then went out vnto them and
sayde. What accusacyon bringe ye agaynste this
man. They answered & sayde vnto hym yf he were
nat an euyll doer we wolde nat haue delyuered hi
vnto the: then sayde pylate vnto the take ye hym

a iudge hym after your owne lawe then the iewes
sayd vnto hym it is not lawfull for vs to put any mā
to deth that the wordes of iesus myght be fulfyl
led whiche he spake sygnifienge what deth he shulde
dye. Then pylate entred in to the iudgemente hall:
agayne e called iesus and sayd vnto hym. Arte thou
the kynge of the iewes: iesꝰ āswered: sayeste thou
that of thy selfe or dyd other tell it the of me pylate
answered am I a iewe. Thyne owne nacyon and:
hye prestes haue delyuered the vnto me. What hast
thou done. Iesꝰ answered. My kynge dome is not
of this worlde. yf my kyngdome were of this world
then wold my ministers surely fyght that I shuld
not be delyuered to the iewes But now is my kig
dome not from hense pylate sayde vnto hym. Arte
thou a kynge Then Jesus answered Thou sayest
that I am a kynge for this cause was I borne and
for this cause came I in to the worlde that I shuld
bere witnesse vnto the trueth. and all that are of the truth
heare my voyce. Pylate sayd vnto hi what thyng
is trueth. and whē he had sayd that he went out
agayn vnto the iewes and sayd vnto thē. I finde in
no cause at all ye haue accusacyō: that I shulde deliuer
you one vnto dethe. Wherfore ye that I release vnto
you the kynge of the Iewes Then cryed they all a
gayne sayenge not hym but Barrabas that Bar
rabas was a robber. Then pylate toke Jesus and
skourged hym. and the souldyours wounde a crowne
of thornes and put it on his hed and they dyd on
hym a purple garmēte. and sayd. Hayle kynge of the
Iewes and they smote hym on the face. Pylate
went forth agayne and sayde vnto them: beholde
I bringe hi forth to you that ye may knowe: that
I fynde no fautt in hym: then came Jesus forth:
wearing a crowne of thorne and a robe of purple: and
Pylate sayd vnto thē beholde the man. When the

hye prestes & mynysters sa we hi/they cryed sayeg Crucifye hi/crucifye hi. Pylate sayd vnto the Take ye hym and crucifye hym for I fynde no cause i hym. The Jewes answered hym we haue a lawe & by our lawe he ought to dye bycause he made hi selfe the sone of god: whē Pylate herde the sayege he was the more afrayde & went agayne i to the iudgemēt hall & sayde vnto Jesu, whense art thou but Jesus gaue hym none answere. Then Pylate sayde vnto hi speakest thou not vnto me knowest thou nat that I haue power to crucifye the & haue power to lose the. Jesus answered: Thou couldest haue no power at al agaynst me except it were gyuen the from a bone. Therfore he that delyuered me vnto the/is more i fynne afrom thenkfoyh tought Pylate meanes to lose hym but the Jewes cryed sayng yf thou let hym go thou art nat Cesars frende. For who soeuer maketh hym selfe a kyng/is agaynst Cesar: whē Pylate herde that sayeg he brought Jesu forth and sat downe to gyue sētēce in a place called the pauement but in the Hebrewe tōge Gabbatha/ & the Sabaoth euen whiche falleth i the easter feest and aboute the vi. houre he sayde vnto the Jewes behold your kyng. They cryed awaye with hi away with hi crucifye hi. Pylate sayde vnto thē shal I crucifye your kyng. The hyestes answered we haue no kyng but cesar. Then delyuered he hi vnto thē to be crucifyed and they toke Jesu & led hym away & he bare hys crosse and went forthe into a place called the place of dredfulnes (calles whē the is named i hebrewe Golgotha) where they crucifyed hym & two other with hi on eche syde one & Jesu in the myddes & pylate wrote hys tytle and sent from the crosse. The writyng was Jesus of Nazareth kyng of the Jewes. This tytle rede many of the Jewes for the place where Jesus was crucifyed

was ripe to the Cytie. And it was wrytē in Hebrewe Greke: & Laten. Then sayde the hye prestes of the Jewes to pylate: wrote not kyng of the Jewes: but that he sayd I am kige of the Jewes. pylate answered what I haue wrytte that I haue wrytte. Then the soudyours: whē they had crucifyed Jesus toke his garmentes & made foure partes: to euery soudyour a parte: and also his cotte the cote was without seme wrought vpon thorowe out: & they sayd one to another/let vs not rende it: but caste lotes who shal haue it. That the scripture myght be fulfylled whiche saith They parted my rayment among thē: & on my cote did cast lottes & the soudyours dyd suche thynges in dede. There stode by the crosse of Jesus his mother: & his mother syster: mary the wyfe of Cleophas & Mary Magdaleine. whē Iesus sawe his mother & the disciple stādyng whom he loued: he sayd vnto his mother. O womā beholde thy sone. Then sayde he vnto the disciple: beholde thy mother: and from that houre the disciple toke her for his owne. After that whē Iesu perceaued that al thynges were performed that the scripture myght be fulfylled/ he sayde. I thyrst/there stode a vessell full of vyneger by/and they fylled a sponge with vyneger/ and bounde it about with ysope/and put it to his mouth as sone as Jesu had receaued of the vyneger he sayd it is fulfilled/& bowed his heed & gaue vp the goost. The Iewes then because it was the Sabothe euen that the bodyes shulde not remayne vpon the crosse on the saboth daye/for that saboth day was an hye day/ besought Pylate that theyr legges myghte be broke & that they myghte be take downe. Then came the soudyours and brake the legges of the fyrst/& of the other whiche was crucyfied with Iesus but whē they came to Jesu and sawe that he was dede al redy

they? brake not hȳ legges but one of the souldiours with a spere thrulle hym i to the syde/ & forth with came there out blode & water/& he that sawe it bare recorde: & his recorde is trewe: and he knoweth that he sayth true/that ye myght bylene also These thin ges were done that the scrypture shuld be fulfylled. ye shal not breake a bõe of hi: & agayne another scry peure sayd. They shal loke on hi/whõe they pyerced.

¶ The Gospell on good friday.

After that Joseph of aramathia: whiche was a disciple of Jes? but secretly for feare of the Jewes/besought Pylate that myght take downe the body of Jesus & pylate haue hym lycence/ and there came also Nichodemus whiche at the begyn nynge came to Jes? by nyght & brought of myrre and Aloes myngled togyther about an. C. pounde weyght. The toke they the body of Iesu & wounde it in lynni clothes with the odeures as the maner of the Iewes is to bury: & in the place where Jes? was crucified was a gardeyn and in the gardeyn a newe sepulcre wherin was neuer man layde. There layde they Jesus bycause of the Iewes saboth ende for the sepulcre was nyeat hande.

¶ The pystel on Easter day the fyrst pystel to the Corinthians. the. v. chapitre. C.

Bethynke pourge the olde leuen that ye may be newe do was ye are swet breade. For chriſt our Easter lãbe is offred vp for vs. Therfore let vs kepe holy day: not with olde leuen nether with the leuen of malycyousnes & wyckednes: but with the swete breade of pureues and trueth

The Gospel on Easter day. The. xvi. chapiter. of Marke. A.

Mary magdaleine and Mari iacobi & Sa lome/boughte odures/the they myght cõe and anoynte Jesus. And erely in the mor

nyng the next day after the Sabboth daye/they came vnto the sepulcre/when the stone was rysen and they say one to another / who shall rolle vs a waye the stone from that doze of the Sepulche. And when they loked:they saw how the stõe was rolled a way for it was a very great one. And they went in to the Sepulcre/ and sawe a ponge man syttynge on the ryght syde clothed in a long white garment & they were abasshed. And he sayde vnto the:be not afrayde/ye seke Jesꝰ of nazareth which was crucifyed/ he is rysen/he is nat here / beholde the place where they put hym but go your way and tel his disciples and namely peter he wyl go before you in to galyle/ there shal ye se hym as he sayde vnto you.

¶ The pystel on the monday in the Easter weke

The.x.chapiter of the actes of the apostels. F

PEter stode vp among the people and sayd vnto them ye knowe wel that Jesꝰ christe was preached throughout al iury / and began in Galile/after the baptyme whiche Johñ preached: howe god anoynted Jesus of Nazareth with the holy ghost: & with power. Wyche iesus wet about doynge good: ād healing al that were oppressed of the deuyls for god was with hi ād we are witnesses of al thinges: whiche he dyd in the lande of the Jewes and at Jerusalē: whom they slewe: & hong on tree: him god reysed vp the thyrde daye ād shewed hym openly: nat to al the people but vnto vs witnesses chosē before of god: whiche eate and dranke with him: after he arose frō deth. And he cōmaunded vs to preache vnto the people and testifie that it is he that is ordeyned of god a iudge of quicke and dead. To him gyue al the prophetes wytnes: that thorowe his name shal receyue remission of synnes al that byleue in hym.

¶ The Gospel on the Mondaye in the Easter we

ke the .xxiiij. chapiter of Luke.

Two of the disceples of Jesus wente that same daye to a castel which was from Jerusalem about thre scoze forlonges: called Emaus: and they talked to gether of all these thynges that had happened And it chaunsed: as they comoned to gyther and reasoned: that Jesus hym self drewe nere: and wente with them but theyr eyes were holden that they coulde not knowe hym and he sayde vnto them. What maner of communycacyons are these that ye haue one to another as ye walke and are sadde. And the one of them named Cleophas answered and sayde vnto hym: art thou onely a straunger in Jerusalem and hast not knowen the thynges which haue chaūced there in these dayes to whome he sayde what thynges / and they sayd vnto him of Jesus of nazareth whiche was a prophete: myghty in dede & worde before god & all the people. And howe the hye preestes and our rulers delyuered hym to be condempned to deth and haue crucifyed hym but we trusted that it shulde haue ben he that shulde haue delyuered Israel And as touchynge all these thynges / to day is euen the thyrd daye that they were done: ye & certeyne women also of our company made vs astonyed: whiche came erely vnto the Sepulcre and founde not his body / and came sayeng that they had seen a vysyon of angels: whiche sayd that he was alyue and certeyne of them which were with vs went theyr waye to the Sepulcre: and founde it euen so as the women had sayde but him they sawe not. And sayde vnto them O fooles and slowe of herte to byleue al that the prophetes haue spoken: ought not christ to haue suffred these thynges & to entre in to his glory. And he began at Moyses and at al the Prophetes and interpreted vnto them in al scriptures whiche were writ

tem of him and they drewe nie vnto the castel which they went to and he made as though he wolde haue gone further/ but they constrayned him sayeng/abide with vs for it drayweth towardes nyght and the day is far passed and he went in. To tary with the & it came topasse as he sate at meate with them he toke breade/blessed it/ brake and gaue to theym and theyr eyes were opened/& they knewe hym / and he vanisshed out of theyr syght & they sayde betwene them selues/dyd nat oure hertes burne within vs/ whyle he talked with vs by the waye/ād as he opened to vs the scryptures.and they arose vp the same hour and retourned agayne to Jerusalem/and founde the elene gathered togyther and them that were with them whiche sayde the lorde is ryssen in dede/& hathe appered to. Simon and they tolde what thynges was done in the waye/and how they knowe hi in brekinge of brede.

¶ The Pystel on the te wysday i the Easter weke The.xiij.chapiter of the Actes of the Apostoles. C.

PAule stode vp and beckened with the hande et sayde. ye men and brethren chyldren of the generacyon of Abraham/& whom soeuer amonge you feareth god/to you is this word of saluacyon sent. The inhabiters of Jerusalem and theyr rulers bycause they knew hym nat/nay yet the voyces of the pphetes which are redde euery sabaoth day they hane fulfylled them i condēpnyng hym. And whē they founde no cause of deth in hym/yet desyred they pylate to kyl hym/ & whē they had fulfilled al that were wrytte of hym/they toke him downe frō the tree & put hym in a sepulchre: But god raised hym agayne frō deth/& he was sene many dayes of thē which came with hym frō Galyle to Jerusalē whiche are his witnesses vnto the people. And we declare vnto you/howe that the promyse made vnto the fathers

god hathe fulfylled vnto vs cheyr chyldren / in that he raised vp Jesus agayne.

¶ The Gospel on tewisdaye in the easter weke.

The.xxiiij.chapiter of Luke. F

IEsus hym selfe stode in the myddes of his disciples and sayd vnto them peace be with you and they were abashed & a frayde/ supposyng that they hadde sene a spyryte/ and he sayde vnto them. Whiare ye troubled & why do thoughtes aryse in your hertes/beholde my handes & my fete that it is euen my selfe handle me & se for spyrites haue not flesh & bones as ye se me haue & whē he hat thꝰ spokē he shewed thē his hāndes & his fete & whyle they yet byleued nat for ioy & wōdred/ he sayd vnto thē: haue ye here any meate & they gaue hym a pece of a brokled fysshe: & of an hony combe/and he toke it and eate it before them & he sayde vnto them. These are the wordes whiche I spake vnto you: whyle I was yet with you that al must be fulfylled whiche were writen of me in the lawe of Moyses: and in the prophetes and in the psalmes Then opened he theyr wyttes that they myght vnderstande scryptures and sayd vnto them thus is it wrytten & thus it behoueth christ to suffre & to ryse agayne from deth the.iij.day. And that repentaunce and remission of synes shulde be preached in his name among al nations.

¶ The pystell on the wednysday in the Easter weke. The.iij.chapiter of the actes of the apostles. C.

PEter openyng his mouth sayd ye men of Israel & al ye that feare god heare God of Abrahā Isaac & Jacob: the god of our fathers hath glorified is sone Jesus: whō ye bethraed & denyed in the presence/ of pylate when he had iudged hym to be losed but ye denyed the holy ghost & insted and desyred a Murdrer to be gyuen you: & kylled the lord of lyfe

whō god hath reysed frō deth of the which we are witnesses: & nowe brethren I knowe that throwe ygnorauncē ye dyd it as dyd also your heddes but god which he wed before by the mouth of his prophetes that Chryste shuld suffre hath thus wyse ful fylled it. Repent therfore and tourne that your synnes may be done away.

¶ The Gospell on the wednysday in the Easter weke. The. xxi. Chapiter of Johñ: A.

AFter that Jesus shewed hym selfe agayne to his disciples at the see of Tiberias & on this wyse shewed he hi selfe. There were to gyther Symon Peter & Thomas whiche is called Didimus. And Nathanael of Cana a cytye of galile and the sonnes of zebedes/ and two other of the disciples. Symon Peter sayd vnto thē I go a fyllynge. They sayd vnto hi we also wyl go with the. They went theyr way & entred in to a shyp strayte waye and that nyghte caught they nothyng but whē the morynge was nowe come iesꝰ stode on the shore neuertheles the disciples knewe nat that it was iesꝰ. Jesꝰ sayde vnto thē Syrs haue ye any meate. They answered hym no & he sayd vnto thē: caste out the net on the right syde of the shyp & ye shal finde. They cast out & anone thei were nat able to drawe it for the multitude of fyshes. Then sayd the disciple whō Jesus loued vnto Peter: it is the lord. Whā Symon Peter herde that it was the lorde/ he gyrde his mantel to hym for he was naked & sprang i to the see the other disciples came by shyp for they were not farre frō lande: but as it were two hōdred cubytes & theyr drewe the nette with fyshes As sone as they were come to lande they sawe hote coles & fysshe layd therō & breade. Jesꝰ said vnto thē bynge of the fyshe whiche ye haue caughte Symō Peter stepped for the & drewe the nette to lande full

of greate fyllhes an hondred and.liii.& for all there were so many/yet was nat the nette broke. Iesꝰ sayd vnto thē/come & dyne. And none of the dysciples durste axe hi/what arte thou for they knewe that it was the lorde iesꝰ thē came & toke breade & gaue thē and fyllhe lyke wyse. And this is now the thyrd tyme that iesus appered to his disciples after that he was ryse agayne frō death. ℭ The Pystel on the fyrst Mōday after easter daye called low sonday/the fyrste pystell of Johan and the fyrste. chapiter. ℭ.

MOst dere beloued brethre all that is borne of god ouer cōmeth the worlde/& this is the victory that ouer cōmeth the world/euē our fayth who is it that ouer cōmet the wolde/but he which byleueth that iesꝰ is the sone of god. This Jesus christ is he that came by water & blode: nat by water only but by water & blode/ād it is the spirite that bereth wytnesse/bycause the spyrite is truth: for there are thre which beare recorde i heuē the father the word & the holy ghost and these thre are one for there are thre whiche beare recorde in earth. The spirite the water: & blod: & these thre are one ꝑ we receaue the wytnesse of men the wytnesse of god is greater: for this is the witnesse of god which he testifyed of his sone he that byleth on the sōe of god hathe wytnesse in hym selfe.

ℭ The Golspell on the fyrst Mōday after easter day called law Mōday. The. xx. chap of Johan. ℭ.

THe same daye at nyght which was the morowe after the Sabaoth day when the doores were shulte where the disciples were assēbled to gyther for feare of the Jewes: came iesus and stode in the myddes/ and sayde to them. Peace be with you / and whem he hade so sayde: he shewed vnto them his handes/ and his syde. Then were the dysciples glad / when

they sawe the lorde. Them sayde Jesus to them agayne. Peace be with you. As my father sent me: euen so send I you and when he had sayde that he brethed on them and sayde vnto them. Receaue the holy ghost who soeuers synnes ye remyt: they are remytted vnto them and who soeuers synnes ye retayne: they are retayned: but Thomas one of the twelue called Didimus: was nat with them when Jesus came the other disciples sayd vnto hym. We haue sene the lorde and he sayde vnto them except I se in his handes: the print of the nayles: and put my fynger in the holes of the nayles: & thrust my hāde i to his syde I wyl nat beleue. And after. viii. dayes agayne his disciples were within: and thomas with them. Then cam Jesus when the dores were shut & stode in the myddes & sayd. Peace be with you. after that sayd he to Thomas bryng thy fynger hyther & se my handes: & bryng thy hande & thrust it in to my syde & be nat faythlesse: but beleuyng Thomas answered & sayde vnto hym my lorde and my god Jesus sayde vnto hym. Thomas because thou hast sene me therfore thou beleuest. Happy are they that hath nat sene: & yet beleue. and many other sygnes dyd Jesus in the presence of his disciples whiche are nat wrytte in this boke. These are wrytte that ye myght beleue that Jesus is christe the sone of man and that in beleuing ye myght haue lyfe thorowe his name.

¶ The Pystel on the ii. Sonday after Easter daye the fyrst pystel of Peter the. ii. chapiter. C.

MOst dere beloued brethren Christe suffred for vs leuyng vs an ensaple that ye shuld folowe his steppes: whiche dyd no synne: nyther was there gyle fou̇d in his mouth whe he was reuyled: reuyled nat agayn: when he suffred he thretened nat: but ꝯmytted the cause to hym that

iudgethyght conly wich hys o wne selfe bar eour synnes in his body on thetree that we shuld be delt uered frō synne & shudlyue i ryght wysenes bywho se strypes ye were healed for ye were as sheape go yng astra ye but are now returned vnto the shepper de and bysshop of your soules.

¶ The Gospel on the secōde sōday after easterday the .x. chaptter of Johñ. C.

IEsꝰ saydto his disciples I am thegood shepher the good shepherd giueth hisly fe for the shepe ā hyred seruaūt wich is nat the shepherdneither the shepe arets o wne seythe the wolfe commynge and leaueth the shepe and flyeth: and the wolfe catchet them:and frattereth the shepe. The hyred seruaunt flyeth by cause he is an hyred seruaūt and careth nat for the shepe. I am the good shepherde and knowe mine:et am knowē of myne. As my father knoweth me eue so knowe I my father/and I gyue my lyfe for the shepe ād other shepe I haue whiche are nat of this folde the also must I bryng that they may heare: my voyce and that theare may be one flocke and one shepherde.

¶ The pystell on the .iii. Sōdaye after easter daye The fyrste pystel of peter the .ii. chaptter. C.

MOst dere beloued brethrē I beseche you as: straungers & pylgrymes abstayne frō fleshly lustes:which fyght agaynst the soule & se that ye he ne honest cōuersacyon amōge the gētyles that they whiche backbyte you as euyl doars may se youre: good workes & prayse god ithe daye of vysytacyon submyt your selues vnto al maner ordinaūce ofmā for the lordes sake:whether it be vnto the kynge as vnto the cheyfe heed:other vnto/the rulers as vnto thē that are sēt of hym:for the auenyschemēt of euyl doars but for the laudes of thē that do well:for so is

the wyll of god that ye put to silence the ignoraūce of the folysshe mē: as free: & nat as hauyng the liber tye for a cloke of malycyousnes but euen as the ser uauntes of god: honour al men: loue brotherly fely-shyp feare god and honour the kynge: seruauntes obey your mayſters with all feare: nat onely yͤ they be good and courteous: but also thoughe they be frowarde: for it commeth of grace in Chryſt Ieſus our lorde.

¶ The Goſpel on the .iij. Sōday after Eaſter day the .xvi. chapiter of Joan. D

IEſus ſayd to his diſcyples after a wyle ye ſhall nat ſe me ād agayne after a whyle ye ſhall ſe me. for I go to the father/ them ſayde ſome of his diſcyples bethwene them ſelues / what is this that he layt vnto vs. After a whyle ye ſhal nat ſe me / and agayn after a whyle ye ſhal ſe me / and that I go to the father. They ſayde therfore what is this that he ſayth after a whyle/ we can nat tell what he ſayth. Ieſus perceaued that they wold are hym/ and ſayde vnto them. This is it that ye enquyre of bytwene your ſelues / that I ſayde after a whyle ye ſhal nat ſe me/ and agayne after a whyle ye ſhal ſe me. Verely verely / I ſay vnto you/ ye ſhall wepe and the worlde ſhal reioyce ye ſhal ſorowe / but your ſorowe ſhal be turned to ioye/ A woman whē ſhe trauayleth hath ſorow/ by cauſe her houre is come/ but as ſoone ſhe is delyuered of the chyld/ ſhe remēbreth nomore the āguyſſhe for ioy that a man is borne in to the worlde. And ye nowe are in ſorowe / but I wyll ſe you agayn / And your hertes ſhal reioyce/ and your ioye ſhal no mā take from you.

¶ The Pyſtel on the .iiij. Sonday after Eaſter day. The fyrſt chapiter of James. C.

QDerre beloued brethre euery goodgift and euery perfyte gyfte is frō aboue and cōmeth downe from the father of lyght with whō is nod variablenes neyther is he chaunged vnto darkneg. Of his owne wyll begateth vs whit the word of lyfe/that we shulde be the fyrst fruytes of hys creatures Wher fore dere brethren lette euery man be swyfte to hear:slow to speke:and slow to wrath for the wrath of mā worketh nat that whiche is ryghteous before god. wherfore saye aparte all fylthynes all superfluite of malycyousnes. And receaue with meknes the worde that is graffed in you whiche is able to saue your soules.

¶ The Gospel on the.iiii. Sondaye after Easter daye the.xvi.chapiter of Johan. B.

IEsus sayde to his disciples now I go my waye to him that sent me And none of you axeth me whither goest thou but bycause I haue sayde suche thynges vnto you: your hertes are ful of sorowe neuertheles I tel you the trueth it is expedyent for you that I go a waye for yf I go nat waye that cōforter wyl nat come vnto you but yf I departe I wyll sende hym vnto you. And when he is come he wyl rebuke the worde of sine: and of ryghtwyseness and of iudgement of synne by cause they bileue nat on me of ryght wyseness bicause I go to my father & ye shall se me no more. And of iudgemēt bycause the chefe ruler of thys worde is iudged all ryght I haue yet many thynges to say vnto you but ye can nat beare them a waye nowe. Howbeit when he is com I meane the spyryte of truth he wyll teche you all truth. He shall not speake of hym selfe but what soeuer he shal heare that shal he speke: and he wyl shew you thynges to come he

shal glorifie me for he shall receaue of myne & shal shew vnto you. Al thynges that the father hathare myne. Therfore sayde I vnto you that he shall take of myne and shewe vnto you.

¶ The Pystel on the .v. Sondaye after Easter day: whiche is the next sonday before the crosse dayes: the .i.y.st chapiter of Iames. D.

Moost dere beloued brethre se that ye be doers of the worde & not hearers only deceauyng youre owne selues with: for yf any heare the worde & do it not he is like vnto a man that beholdeth his bodely face in a glasse for as soone as he hathe loked on hym selfe he goeth his waye and hathe immediatly forgotten what his fashion was: but whosoeuer loketh in the perfyte lawe of lybertye & cõtynueth therin (yf he be not a forgetful heater but a doer of the worde) he shal be happye in his dede yf any man amõge you seme deuoute & refrayne not his tonge: but deceyue his owne herte this mannes deuocyõ is in vayne: pure deuocyõ & vndefyled before god the father is this. to visite the fatherles & wydowes in theyr aduersite and to kepe hym selfe vnspotted from the worlde.

¶ The Gospel on the .v. Sonday after easter day whiche is the next sondaye before the crosse dayes the .xvi. chapiter of Iohan. E.

Iesus sayde vnto his disciples verely verely I saye vnto you: what so euer ye shall aske the father in my name he wyl gyue it you: hetherto haue ye asked nothyng in my name aske and ye shall receaue it that youre ioye may be full. These thynges haue I spoken vnto you in prouerbes the tyme wyl come whe I shall speake no more to you in prouerbes: but I

shal shew you playnly from my father. At that daye shall ye aske i my name: & I saye nat vnto you that I speake vnto my father for you. For the father hi selfe loueth you bycause ye haue loued me: and haue byleued that I came out frō god. I wente out from the father & came in to the worlde. I leaue the worlde agayne: & go to the father. His disciples sayde vnto hym: behold nowe speakest thou playnly / and thou vsest no prouerbes. Now we know that thou vnderstandest al thynges / & nedest nat that any man shulde aske the any question. Therfore byleue we that thou commest from god.

¶ The Pystell on Monday in the Crosse dayes
The .v. Chapiter of James. D

Dost dere beloued brethre knowlege youre faultes / one to another and praye one for another / that ye maye be healed. The prayer of ryghteous mā auayleth moch / yf it be feruent. Helias was a mā in daunger to trybulacyō as we are / and he prayed in his prayer / that it myght nat rayne And it rayned nat on the earth by the space of thre yeres & syxe monethes & againe he prayeth and the heuen gaue rayne / & the erth broughte forth her frute yf any of you erre from the truth and another conuert hym / let the same knowe / that he which conuerted the synner frō goyng a straye out of his wayes / shall saue a soule a from deth / and shall hyde the multytude of synnes.

¶ The Gospel on Monday in the Crosse dayes
the .xi. Chappter of Luke. B

Iesus sayde vnto his disciples whiche you shulde haue a frende and shal go to him at mydyght and sayd vnto hym frē de lend me thre lowes for a frende of myne is come out of the waye to me / and I haue nothynge to set before hym and he within shuld answere

and sayde: trouble me nat / nowe the dore is nowe shyt/and my seruauntes are with me in the chamber. I cā nat aryse and gyue the vnto the I say vnto you thoughe he wyl nat aryse and gyue hym bycause he is his frende yet bycause of his importunite he wold ryse / and gyue hym as many as ne deth and I saye vnto you/aske/& it shal be gyuen you. Seke & you shal fynde knocke/& it shal be opened vnto you for euery one that asketh receaueth/& he that seketh fyndeth/and to hym that knocketh shal it be opened. yf the sone aske breade of any of you / that is a father/wyll he gyue hym a stone. Or if he aske fyshe/wyll he for a fyshe gyue hi a serpēt. Or if he aske an egge/wyll ye offre hi a Scorpyon? yf ye thē which are euyl/cā gyue good gyftes vnto you chyldre? How moche more shal your father of heue gyue the holy ghoost to them that desyre it of hym.

¶ The Pystell on the ascensyon eue. The. iiij. chapter of the Actes of the Apostels. G.

The multitude of the the byleueth were of one hert & of one soule also none of them sayde: that any of the thynges whiche he possessed was his owne: but had al thynges cōmō: & with greath power gaue the Apostels wytnes of the Resurrectyon of oure lord Iesu Christ: & great grace was with the all. Neyther was ther any amonge them that lacked for as many as were possessours of landes or houses sold them and brought the price of the thynges whiche were solde & layde it downe at the Apostels fete: and distribution was made vnto every man accordyng as he had nede.

¶ The Gospel on the ascensyon euen the. xvii. chapter of Iohan. A.

Iesus lyfted vp his eyes to heue & sayd father the houre is come: glorifie thy sone that thy sone may glorifye the. As thou hast gyuen hym power

ouer all flesshe/that he shulde giue eternall lyfe to as many as thou hast gyuen hym. This is lyfe eternall that they myght knowe the that onely very god & whom thou hast sent Iesu christ. I haue glorysyed the on the earth. I haue fynyshed the worke which thou gauest me to do and nowe glorify me thou father with thyne owne selfe wt the glory whiche I had with the per the world was. I haue declared thy name vnto those which thou gauest me out of the world. Thyne they were & thou gauest the me/and they haue kepte thy sayenges. Now haue they knowen that: al thynges whatsoeuer thou hast gyue me are of the. For I haue gyuen vnto them the wordes whiche thou gauest me & they haue receyued them & haue knowē surely that I came out frō the: & haue beleued that thou diddest send me. I pray for them I prayed nat for the worlde but for them which thou hast gyuen me, for they are thyne & al myne are thyne & thyne aye myne: & I am glorysyed in the. And nowe am I nomore in the worlde/but they are in the world & I cōe to the.

¶ The Pystell on the Assensyon daye. The fyfte chapiter of the Actes of the Apostels.

IN the fyrst Luke which wrote the actes of the apostles saye I the former treatyse (deere frēd theophil⁹) I haue writē of all that Iesu⁹ begā to do & then che vntyll the daye in the which he was take vp after that he thorough the holy ghost hath gyuē maundementes vnto the Apostels whiche he had chose to whō also he shewed hym selfe alyue after his passyō by many tokēs appearyng vnto thē forty dayes & spake vnto thē of the kyngdōe of god & gathered thē togyther & cōmaūded thē that they shulde nat departe frō Ierusale but to wayte for the promyse of the father where of ye haue herde of me(saye I) Iohā baptysed with water but ye shall be baptys

with the holy ghost/ a that within this fewe dayes
whe they were come togyther. They asked of him
sayeng. Lorde wylte thou at this tyme restore agay
ne the kyngdome to Israele. He sayed vnto the it is
nat for ye to knowe the tymes or seasons which the
father hath put in his awne power but ye shal receaue
power of the holy ghoste: whiche shall come on you.
And ye shal be witnesses vnto me in Ierusalē & in all
Iewry and Samarī/ and vnto the worldes ende:
and whe he had spoken theses thynge: while they
beheld he was taken vp and a cloude receaued hym
vp out of theyr syghte. whyle they loked stedfastly
vp to heue as he went: Beholde two me stode by the
in whyte clothinge which also sayd ye men of Gali
lee why stande ye gasyng vp in to heue. This same
Iesus whiche is taken vp from you in to heu: shal
so come: euen as ye haue sene hym go in to heuen.

¶ The Gospell on the Ascension daye the. xvi. cha-
piter of Marke.

AFter that Iesus appered vnto the elē
uens as they sate at meate he cast in their
theth their vnbelefe & hardnes of herte
because they beleued nat them / which
had sene him after his resurrection and he sayde vn
to the: Go ye in to all the worlde: & preache the. Go-
spel to al creatures and he that byleueth and is bapti
sed shal be saued: and he that byleueth nat shall be
dampned. And these sygnes shall folowe them that
shall byleue in my name they shall cast out deuils:
and shall speake with new tonges and shall kyll ser
pentes: and yf they drinke any deedly thynge: it shall
nat hurte them: they shal laye theyr handes on the
sycke and they shall recouer. So the whe our lorde
Iesus had spoken vnto them: he was receaued in
to heuen: and is sette downe on the ryght hande of

god and they went forth: and preached euery where. And ower lorde wrought with them/ and confirmed theyr preachynge with myracles folowynges.

¶ The Pystel on the Mondaye after the ascension daye the fyrst pystel of Peter ye thyrtie chapiter. B.

ALl were beloued brethre be ye diligente & watchefi prayers: but ab oue all thynges haue feruet loue amõge you for loue couereth the multitude of synnes. Be ye harberours one to another: & that without grudgynge as euery man had receaued the gyfte ministre the same one to another: as good ministers of the manyfolde grace of god. yf any mã speke: let him talke as though he spake the wordes of god. yf any mã minister let hym do it as of the habilite whiche god ministereth vnto hym: that god in all thynges may be glorified thorowe Jesu Christe.

¶ The gospel on the fondaye after the Ascenspon daye the. xv. chapiter of John. D

IEsus sayd vnto his Disciples when the comforter is come who me I wyll sende vnto you from the father which is the spirite of verite: whiche the procedeth of the father/ he shal testifye of me and ye shal beare witnes also: bycause ye haue ben with me from the beginnyng. These thynges haue I sayd vnto you: bycause ye shuld not be harre I your sayth. They shal excommunicate you ye the tyme shal come that who soeuer killeth you wyl thynke that he doth god thyne seruice. & such thiges wyl they do vnto you: bycause they haue not knowen the father/ nether me. But these thynges haue I told you that when that houre is come ye maye remember them that I told you so.

¶ The Pystel on Witson fonday/ the second chapiter of the actes of the Apostels. A.

When the fyfty daye was come which is whit
son sondaye / the Apostels with one accorde
gathered togither i one place. And sodenly there
came a sounde from heuē as it had bē the cōming
of a myghty wynde / & it fylled al the house whe
re they sat And there apered vnto them clouē thon-
ges/as they at bene fyre/ & it sate vpon eache of thē
& they were all fylled with the holy ghoost & began
to speak with other thonges/euen as the spyryte ga
ue them vteraunce. There were dwellinge at Jeru
salem Jewes deuoute men/whiche were of al na-
cyons vnder euen. Whē this was noysed abroute/
the multitude cā togyther & were astonyed bycause
that euery man herd them speake in his owne tonge
They wōdered al & mernayled sayēge among them
selues lohe are nat all these whiche speake of galile
& howe heare we euery man his owne tōge / where
in we were borne: Parthians/Medes & Elamites/
& the inhabiters of Mesopotamia/of Jewry/Capa-
docia: Pontus & of Asia/Phrigia/Panphilis & of
Egypte/ & of the parties of Libia/which is beside
Cirene/ & astraungers of rōe/ Jewes & Proselites/
Grekes/ & Arabians/we haue herde them speake w-
ith our owne tonges the great workes of god.

¶ The Gospell on whitsun sondaye the .xiiij. chapi
ter of Johan. C.

Jesus sayd vnto his disciples yf any mā lo
ue me/ & wyll keape my sayenges. My fa-
ther also wyll loue hym & we wyll com vnto
hym & wyll dwell with hym He that loueth me nat
kepeth nat my sayenges/and the wordes whiche ye
heare are nat myne but the fathers whiche sent me.
This haue I spokē vnto you/beig yet present with
you but the comforter whiche is the holy ghost/ whō
me my father wyll gyue (in my name) shall teache
you al thiges/ād bringe all thynges to your remem

bysaunce/what so euer I haue tolde you / Peace I leaue with you my peace I gyue vnto you / not as the worde gyueth/gyue I vnto you/let nat your hertes be greaued/neyther fere ye:ye haue herd how I sayd vnto you. I go & come agai vnto you/yf ye loued me ye wolde verely reioyce:bycause I sayde. I go vnto the father:for the father is greater them. I And now haue I shewed you before it cō / that whem it is come to passe:ye myght byleue. Hereafter wyll I nat talke mant wordes vnto you for the chefe ruler of his worde cōmeth & hath naught i me:but that the worlde may know that I loue the father & as the father gaue me commaūdement:euē so do I.

¶ The pystell on the mōdaye in the wytsen weke the.x.chapiter of the actes of the Apostels.

PEter opened his mouth & sayd. Jesus commaunded vs to preache vnto the people & to testifie:that it is he that is ordeyned of god a iuge of quycke & dede:to hym gyueth all the Prophetes wytnes/ that thorow his name shall receaue remyssyon of synnes/all that byleue in him ¶ whyle peter yet:spake the wordes:the holy ghost fell on all the whiche heard his preachyng And they of the Circumcision:whiche beleued were astoyned as many as came with Peter / because that on the gētiles also was shed out the gyft of the holy ghost for they herd them speake with tonges and magnyfye god. Then answered Peter can any man forbyd water that these shulde nat be baptised whiche haue receaued the holy ghost as well as we. And he commaunded them to be baptised in the name of our lorde Jesus Christe.

¶ The Gospell on mondaye in the wytsen weke the xiij.chapiter of Johan. B.

Ihesus sayde vnto a ruler a mongē the Pharyses God so loued the worde/ that he gaue his onely sone for the entent: the none that beleue i hym shulde perysshe/ but shuld haue euerlastyng lyfe/ for god sent nat his sone in to the worlde to condempne the worlde but that the worlde thorow hym myght be saued. He that beleuyth on hym shall nat be condempned. But he that beleueth nat is condempned al redy/ because he beleued nat in the name of the onely sone of god/ And this is the condemnacyon. That lyght is come in to the worlde sayd the men haue loued darknes more them lyght: because theyr dedes were euyl/ for euery man that doth euyl hateth the lyght neyther commeth to lyght lest his dedes shulde be reproued but he that doeth the trueth commeth to the lygh: that his dedes myght be knowen: how that they are wrought in God.

¶ The Pystell on the tewysday i the wytsone weke The. viij. chapiter of the actes of the Apostels. B.

When the Apostels whiche were at Ierusalem herd say that samaria had receaued the worde of god: they sent vnto them. Peter and Iohan: whiche when they were come prayed for the: that they might receaue the holy ghost: for as yet he was come on none of them but they were baptised onely in the name of Christ Iesu. Then layde they theyr handes on them and they receaued the holy ghost.

¶ The Gospell on the tewysday in the wytson weke the x. chapiter of Ioan. B.

Ihesus sayde vnto his disciples verely verely I saye vnto you who so euer entreth nat in by the dore i to the shepe folde but clymeth vp some other way he is theefe/

and a robber. He that goeth in by the doze/is the shepherd of the shepe. To this man the Porter openeth the doze / and the shepe here his voyce/and he called his owne shepe by name/and he leadeth them out/and when he had sent forth his owne shepe/ he goeth before the/and the shepe folow hym: for they knowe his voyce A straunger they wyll nat folowe but wyl fly from hym for they know nat the voice of straungers. This maner of sayenge spoke Jesus vnto them and they vnderstode nat what thynges they were whiche he spake vnto them. Then sayde Jesus vnto them agayn. Verely verely I say vnto you/that I am the doze of the shepe. All euen as many as came before me: are thieues & robbers: but the shepe dyde nat eare them. I am the doze/by me yf any man entre in he shal be safe/ & shall go in and out/ and fynde pasture. The theef commeth nat but for to steale/kyl/and destroy/ I am come that they myght haue lyfe: and haue it the more habundauntly.

¶ The Pystel on wednysday in the witson weke. The.ii.chapiter of the Actes of the Apostels. ¶.

PEter stept forthe with the eleuen/& lyfte vp his voice & sayd vnto them: ye men of Jewry and al ye that inhabyte Jerusalem / be this knowen vnto you/ & with your eares here my wordes. These are nat dronken as ye wene for it is yet but thyrde houre of the day but this is that whiche was spoken by the prophet Johell. It shal be in the laste dayes (sayth god) of my spirite I wyll powre out vpon all flesshe/and your sones and your doughters shal prophetye & your yōg men shall se vysyons/and your olde men shal dreame dreames/and on my seruauntes/and on my handmaydens. I wyl powre oute of my spirite in those dayes & they shal prophesy/and I wyl shewe wo-

vyders in euen a boue: & tokens in the earth bynethe blode & fyre & the vapour of smoke. The son shall be turned in to darknes: & the mone in to blode: before that gret & notable day of the lorde shall come: & the tyme shall come that who soeuer shal cal on the name of the lorde: shall be saued.

¶ The Gospel on the wednysdaye en wytsō weke the. vi. chapiter of Johan. ℣.

IEsus sayde vnto disciples and to the company of the Jewes. No man can come vnto me except my father which had sente me drawe hym & I wyl raise hi vp at the last daye. It is wrytē in the prophetes. And they shall all be taught of god Euery man whiche hathe herde and lerned of the father commeth vnto me: not that any man hath sene the father: saue he which is of god. The same hath seue the father. Verely verely i say vnto you he that beleueth on me hath euerlastinge lyfe: I am that breade of lyfe: your fathers dyd eate Mana in wyldernesse: & are deed. This is the bread whiche cōmeth frō heue: that he which doth eate of it shulde not dye. I am that lyuig bread which came downe frō heue: yf any mā eate of this breade he shall lyue for euer. ād the bread that I wyl gyue is my flesh whiche I wyl gyue for the lyfe of the worlde.

¶ The Pystell on Trinyte Sondaye. The. iiii. chapiter of the Reuelacyon of saint Johan. ℣.

I Loked vp & sawe a dore open in heuen and the fyrst voyce which I hearde/as it were of a trō pette talkynge with me: whiche sayde come vp hyther/and I wyll shewe the thynges whiche muste be fulfilled here after/and immediatly I was i the spirytes & beholde: a seate was put in heuen and one sate on heseate/and he that sat was to loke vppon

lyke vnto a Jasper stone/ & a Sardyne stone & there was a rayne bowe aboute ye seate/ to loke vpon lyke vnto an Emeralde/and aboute the seate were xxiiii. seates and I saw on the seates .xxiiii. elders syttinge clothed in whyte rayment/ & had on theyr heades crownes of golde/ & out of the seate proceded lyghtnynges & thondrynges & voyces & there were vii. lampes of fyre burnyng before the seate whiche are the .vii. spyrites of god and before the seate there was a see of glasse: lyke vnto cristall: & in the myddes of the seate: & rounde aboute the seate were .iiii. beestes full of eyes before & behinde & the fyrst beest was lyke a lyon: the seconde beest lyke a Calfe. and the thyrde beest had a face as a man: and the fourthe beest was lyke a flyeng Egle: and the fowre beestes had eche one of the .vi. wynges about hym and they were full of eyes with in: & they had no rest day ney ther nyght sayenge. Holy/holy/holy lorde god almyghty which was: & is and is to come. And when these beestes gaue glory: honour: & thankes to hym that sate on the seate: whiche lyueth euermore: the xxiiii. elders fell do wne before hym that sate on the trone & worshypped hi that lyueth euer & caste their crownes before the trone sayenge: thou art worthy lorde to receaue glory: honour: and power: for thou hast created al thynges: and for thy wylles sake they are and were created.

¶ The Gospell on Trinite sonday. The thyrde chapiter of Johan. J.

THere was a man of the Phareses named Nichodemus: a ruler among the Jewes: he came to Jesu by nyght and sayd vnto hym. Master we know that thou arte a teacher: which art come frō god: for no man coulde do suche myracles as thou doest except god were with hym.

Jelus ānswered & sayd vnto hi. Verely verely J say vnto the/ exc̄pt that a mā be borne a newe: he cā nat se the kyndome of God Nichodem⁹ sayd vnto hym How cā a man be borne whē he is olde? Cā he entre in to his mothers wōbe & be borne agayne? Jes⁹ answered. Verely verely J saye vnto the except that a mā be borne of water: & of the spirite: he can not entre i to the kyndome of god. That whiche is borne of the flesshe: is flesshe & that which is borne of the spirites is spirite: Wernayle nat that J sayd to the ye must be borne a newe The wind blowed wher he lysteth: & thou hearest his sound: but thou canst nat tell whense he commeth: & whither he goeth. So is euery man that is borne of the spirite. Nichodemus answered ād sayd vnto him: how cā the se thynges be. Jelus answered and sayd vnto him: Arte thou a maister in Jsrael: & knowest nat these thynges. Verely verely J say vnto the we speak that we knowe and testify ye that we haue sene & ye receaue nat our wytnes yf J haue told you erthly thiges: & ye haue nat byleued: how shuld ye byleue if J shal tell you heuenly thynges. And no man had ascended vp to heuen. but he that came downe from euen: that is to say the sone of mā: whiche is in euen. And as moyses lyfted vp the serpent in wyldernes euen so must the sone of man be lyfted vp: that no man which byleueth in hym perysh: but haue eternall yf.

¶ The Pystel on corpus chrysti daye. The fyrst pystel to the Corynthians: & the. xi. chapiter. ¶

Brethren that whiche J gaue vnto you J receaued of the lorde for the lorde Jelus Christ the same nyght in the whiche he was betrayed toke breade and thanked and brake: and sayd: take ye and eate ye this is my body whiche is broken for you. This do ye in the remembraunce of me after the sa

me maner he toke the cup when supper was done sa yenge. This cup is the new Testamēt in my blode: this do as ofte as ye dryncke it: in the remembraunce of me: for as often as ye shal eate this breade: & drincke of this cuppe: ye shal shewe the lordes dethe: tyll he come. Wherfore who soeuer shal eate of this breade or drinke of the cuppe vnworthely: shall be gylty of the body & blode of the lorde. Let a mā ther fore examin him selfe: & so let hym eate of the breade & drynke of the cuppe: for he that eteth and drynketh vnworthely: eateth & dryncketh his owne damnacyon. Bycause he maketh no difference the of lordes body.

¶ The Gospell on Corpus christ day. The. vi. chapiter of Johan. F.

IEsus sayde vnto his Disciples and to the company of the Iewes: my flesshe is meate in dede: & my blode is drynke in dede. He that eateth my flesshe: & drynketh my blode dwelleth in me. And I in him as the lyuyng father hathe sente me euen so lyue I by my father: and he that eateth me shal lyue by me. This is the breade which came from heuen / not as your fathers haue eatem Manna: & are dede. He that eatheth of this breade shal lyue euer.

¶ The Pystel on the fyrst Sonday after Trinite sonday the. iiii. chapiter. of the fyrste Pystel of Johan. B.

MOst dere beloued brethren God is loue: & this appered the loue of god to vs warde bycause that god sente his only begotten sone in to the worlde that we myght lyue thorowe hym: here in is loue: nat that we loued God but that God loued vs: and sent his sone to make agrement for our synnes. Derely beloued yf god so loued vs

we ought also to lou one another:no man hath sene god at any tyme:yf we loue one another god dwelleth in vs and his loue in parfyte in vs. Hereby kno we we:that we dwell in hym:& he in vs bycause he hathe gyuen vs of his spyryte. And we haue sene ād do testyfie that the father sēt his sone:whiche is the sauyour of the worde who soeuer confesseth that Ie sus is the sone of god in hym dwelliethe god:& he in god. And we haue knowen & byleued the loue that god hathe to vs. God is loue:and he that dwelleth i loue:dwelliethe in god:and God in hym:here in is the loue parfyte in vs:that we shulde haue truste i the daye of iudgement:for as he is:euen so are wei this worlde. There is no feare in loue but parfite loue casteth out al: feare:for feare hath paynfulnes he that feareth is nat parfyte in loue. We loue hym: for he loueth vs fyrste:yf a man sayd: I loue god:ād yet hateth his brother: he is a lyer. Howe cane he that loueth nat his brother:whom he hath sene:loue God:whome he had nat sene. And this commaun ment haue we of hym:that he whiche loueth God shulde loue his brother also.

¶ The Gospel on the fyrst Sondaye after Trinite sondaye. The.xvi. chapiter of Luke.

IEsus put forthe parable vnto his dysceyples sayeng:there was a certaine ryche mā:whiche was clothed in purple & fyne raynes:& fared delicyously euery day. And there was a certayne beggar named Lazarus which laye at his gate full of sores:desiringe to be refreshed with the crōmes which fell frō the riche mānes borde. Neuertheles that dogges come & lycked his sores. And it fortuned that the begger dyed: & was caryed by the angels in to Abrahams bosome. The ryche man also

dyed: was buryed: and beynge in hell in tormētes he lyft vp his eyes and sawe Abrahā a farre of: and Lazarus in his bosome and cryed: & sayde. Father Abraham haue mercy on me: and sent Lazarus that he maye dyppe the dyppe of his fynger in water ād cole my tong: for I am tormented in this flāme: but Abraham sayd vnto hym sone: remembre that thou in thy lyfe tyme receauedest thy pleasures & cōtrary wyse Lazarus payne: Now therfore is he cōforted & thou art punyshed beynde al this: bytwene you and vs ther is a greate space set: so that they which wolde go from hense to you can not: neyther may cō from thens to vs. Then he sayd. I pray the therfore father: sende hym to my fathers house: for I haue fyue brethrene: for to warne them: lest they also com in to this place of tourment. Abraham sayde vnto hym: they haue moyses and the prophetes: let the heare them. And he sayd: nay father Abraham: but yf one came vnto them from the dead: they wolde repent. He sayd vnto hym. yf they here nat Moyses & the prophetes: neyther wyl they bylene: thoughe one rose from deth agayne.

¶ The Pystell on the .iij. sonday after trinyte sondaye the fyrste pystel of Iohn & the .iij. chapiter. C.

OBeraunple nat my brethren thoughe the worlde hate you: we knowe that weare trāslated from deth vnto lyue bycause welouwe the brethrene. He that loueth not his brother abydeth in dethe. Who soeuer hateth his brother is a mansleer & ye know that no mansleer: hath eternall lyfe abydynge in hym. Hereby perceaue we the loue of god in that he gaue his lyfe for vs. And therfore ought we also to gyue oure lyues for our brethrē. Who soeuer hath this worldes good: ād seeth his brother haue nede: & shutteth vp his cōpassyon

from hym: howe dwelleth the loue of god in hym my babes let vs nat loue in wo3de neyther in tong: but in dede and in verite.

¶ The Gospel on the .ij. Sonday after Trinite sonday. The .xiiij. chapiter of Luke. D.

Iesus put forth a symilitude to his disciples sayēge. A certayne man ordeyned a great supper and bad many: and sente his seruaunte at supper tyme: to saye to them that were bydden: come for all thynges are nowe redy ād they all at ones began to make excuse the fyrst sayd vnto hym I haue boughte a to wne: and I muste nedes go and se it I praye the haue me excused. And another sayde I haue bought fyue yoke of oxen ād I go to proue them I praye the haue me excused. The thyrde sayde I haue maried wyfe: and therfore I can nat come. And that seruaunte went ā brought his maister word therof. Then was the good man of the house displeased: and sayd to his seruaunte. Go out quyckely in to the stretes: ā quarters ā bynge in hyther the poore ā the maymed: ā the halte: ā the blind. And the seruaunte sayd: lorde it is done as thou commaundest ā yet there is rowme. And the lorde sayde to the seruaunt: go out in to the hye wayes ā hedges: ā compelle them to come in that my house maye be fylled: for I saye vnto you: that none of these whiche were bydden shal taste of my supper.

¶ The Pystel on the .iij. sonday after trinyte sonday. The fyrste pystel of Peter. ā the .v. chap. B.

Brethre submyt your selues vnder the myghty hāde of god that he maye exalte you: whē the tyme is come: cast al your care to hym: for he careth for you Be sobre and watch: for your aduersary the dyuel as a rorynge lyon walketh about seekynge w

home he maye deuoure whome reſiſte ſtedfaſt in the
fayth remembrynge that ye do but fulfyll the ſame af
flictions which are apoynted to your brethrene that
are in the worlde the god of al grace whiche called
you vnto his eternall glorie by chriſt Ieſu ſhal his
owne ſelf after ye haue ſuffred a lytel afflyctyons
make you perfyte/ ſhal ſettle ſtrength & ſtablyſhe yo
ſo hym be glory and dominion for euer: and wyl
le the worlde endure. Amen.

¶ The Gospel on the thyrde ſonday after Trynite
Sonday. The. xv. chapiter of Luke. B.

THe publycanes and the ſynners reſorted
vnto Ieſu the heare hym and the Phari
ſes & Scrybes murmured ſayeng. He re
ceaued to his company ſynners / and eateth with
them. Then put he forthe this ſymylitude to them
ſayenge. What man of you hauing an hondred ſhe
pe/ yf he loſe one of them: dothe nat leaue nyne and
nyne i the wyldernes/ & go after that whiche is loſt
vntyl he fynde hym. And when he hath founde hym
he putteth him on his ſhulders with ioye/ & as ſone
as he commeth home: he calleth togither his louers
and neygbours ſayeng vnto them: reioyſe with me
for I haue fonde my ſhepe which was loſte/ I ſaye
vnto you that like wyſe ioye ſhal be i heuē ouer one
ſynner that repēteth more then ouer nyne hy & ry
ghte ruſte perſones: whiche nede no repentaunce. Ey
ther what woman haue pēnges. x. grotes & yf she loſe
one: doth nat lyghte a candel & ſwepe the houſe and
ſeke diligently tyl she fynde it: And when she hathe
founde it: she calleth hir louers and her neygbours
ſayenge: reioyſe with me: for I haue found the gro
te whiche I badde laſte: ryght wyſe I ſaye vnto you
ioye is made i the preſence of the angels of god ouer
one ſynner that repenteth.

¶ The Pyſtell on the. xiii. Sondaye

after Trinite sonday the.xiiii.chapiter of the Romayns. D.

Bethyen I suppose that the afflictions of this lyfe are not worthy of the glory to come which shalbe shewed vpon vs. Also the feruente desire of the creatures abydeth lokyng when the sones of god shal appere/ bycause the creatures are subdued to vanite against theyr wyl: but for his wyl whiche subued them in hope: for the very creatures shalbe delyuered from the bondage of corrupcion in to the glorius lybertie of the sones of god/for we know that euery creature groneth with vs also and trauayleth in payne euen vnto this tyme not they onely: but euen we al so which haue the fyrste fruytes of the spyrite mourne in our selues and wayte for the adopcyon: & loke for the delyuerance of out bodyes.

¶ The Pystel on the.xiiii. Sondaye after Trinite Sondaye. The.vi. chapiter of Luke. F. L. Gospel

Ielus sayd vnto his disciples be ye merciful as your father is mercyful. Iudge not: & ye shal not be iudged condemne not and ye shal not be condemned. For gyue and ye shal be forgiuen. Gyue & it shall be gyuen vnto you good measure pressed downe shaken together & runnynge ouer shall men gyue vnto youre bosomes. For with what measure ye mete with the same shall men mete to you agayne. And he put forth a symylytude vnto them. Can the blynde lede the blynde. Do they not both fal into the dyche. The dyscyple is not aboue his master: euery man shal be perfecte: yf he be as his mayster is. Why seyst thou a mote in thy brothers eye and cõsyderest not the beame that is in thyne owne eye/ eyther howe canst thou saye to thy brother / brother let me pull out the mote that is in thyne eye / when

thou perceauest nat the beame that is in tyne owne eye: ypocrite cast out the beame out of thyn owne eye: and the shalt thou se perfectely to pul out the mote out of thy brothers eye.

¶ The Pystel on the .v. Monday after Trinyte tō day/ the fyfte pystel of Peter e the .iij. chapiter. B.

Brethrene be ye al of one mide/ one suf fre with another/ lone as brethrene: be petyfull be courteous / nat rendryng euyl for euyl/ neyther rebuke for rebu ke but contrary wyse/ bidde remēbryn ge that ye are therūto called/ euē that ye shuld be heyrs of blessyng. yf anh man longe af ter lyfe: and loueth to se good dayes/ let hym refrey ne his tonge from euyl: and his lyppes that they spo ke nat gyle. Let him eschewe euyl: and do good: let hym kene peace e clue it for the eyes of our lord are ouer the ryghteous: and his eares are opened vnto theyr prayers: but the feare of our lorde beholdeth then that do euyl. Moreouer who his he that wyll harme you. yf ye folowe that whiche is good. Nat withstandynge happy are ye. yf ye suffre for ryghte wysnesse sake: ye and feare nat tought they some terrible vnto you: neyther be troubled: but sanctis fye aut lorde god in your hertes.

¶ The Gospel on the .v. Monday after Trinyte sonday the .v. chapiter of Luke. R.

When the people preased vnto Jesus / to heare the worde of god he stode by the lake of gene zareth and sawe two shyppes standyng by the lakes syde but the fyll her men were gone out of them: and were washynge theyr nettes and he entred into one of the shyppes which pertey ned to Symon and prayed hym that he wolde thrust out a lytel from the lande / and he sate downe and taught the people out of the shyp: when he hadde

lefte speakynge/he sayde vnto Symon launche out in to the depe : and let slype your nettes to make a draught Ad Symō andswered & sayde to hym/master we haue laboured al nyght & haue take nothige neuer the lather at thy wozde. I wyll loose forthe the neth and when they had so done/they inclosed a great multytude of fyshes/& theyr nette brake/ but they made sygnes to theyr felowes/whiche were in the other shypp/that they shuld come and helpe the and they came/and fylled both the shyppes that they sonke agayne. Whyen Symon Peter sawe that he fel downe at Jesus knees sayenge. Lorde god from me for I am a synfull man for he was vtterly astonyed/and all that were with him:at the draught of fyshe whych they toke:and so was also James and Johan the sones of zebede:whiche were parteners with Symon & Jesus sayd vnto Symon feare not from hensforth thou shalte catche me & they brought the shyppes to lande & forsoke al & folowed hym.

¶ The Pystell on the.vi.sonday after trinite sonday. The.vi.chapiter to the Romains. R.

BEthynk remembre ye not that al we whiche are baptised in the name of Jesus christ are baptised to dye with hym: we are buryed with him by baptime for to dye that lyke wyse as Christe was rayled vp from deth vi the glorye of the father euē so we also shulde walke i a newe lyfe:for yf we be grafte i deth lyke vnto hym:euen so muste we be in the Resurrection This we muste remembre that our olde man is crucified with hym also. That the body of synne myght vterly be destroyed that hensforth we shulde not be seruauntes of synne:for he that is deed : is iustified from synne:wherfore yf we be deade with Christe we bylene that we shall lyue with him: remembrynge

that Christ ones rayled from deth / dyeth no more/ deth hath no more power ouer hi for as touchyng that he dyed/ he died concernynge synne/ once. And as touchynge that he lyueth/ he lyueth vnto god. Lyche wyse y^e also/ thus ye are dede concernynge synne/ but are alyue vnto god thorowe Jesus christ our lorde.

¶ The Gospel on the .vi. Mondaye after Trinyte sonday the .xi. chapiter of Mathewe. C.

at. 5. 20.

JEsus sayd vnto his disciples verely I say vnto you except your ryghtwysnes exceede the ryghtwysnes of the Scribes & Phariseis ye com not entre into the kyngdome of heue. Ye haue herd how it was sayde vnto them of the olde tyme. Thou shalt not kyll. for who soeuer kylleth shal be in daunger of iudgement but I saye vnto you who soeuer is angry with his brother shal be in daunger of iudgement. And who soeuer sayeth vnto his brother Raca shalbe in daunger of a councell but who soeuer sayeth thou fole / shalbe in daunger of hell fyre. Therfore when thou offrest thy gyfte at the auter & there remembrest that thy brother hath ought ageynst the / leue there thyne offering before the auter & go thy waye fyrst & be reconsiled to thy brother & then come and offre thy gyfte.

¶ The Pystel on the .vii. Mondaye after Trinyte sondaye. The .vi. chapiter to the Romayns. D.

BRethren I wyll speke grosly because of the infirmyte of your flesshe as ye haue ones youre membres seruauntes to vnclenenes and to iniquite lo in iniquyte vnto sanctimonye: euen so nowe yeue your membres seruauntes vnto ryght wysnes: that ye may be sanctified. For when ye were the seruauntes of synne ye were not vnder ryght wysnes. What fruyte had ye then in thinges wherof ye are nowe

affhamed: for the ende of two thinges: is deth. But nowe are ye delyuered frō synne: and made the seruauntes of god: and haue your fruyte that ye shuld be sanctified: and the ende euerlastynge lyfe. For the rewarde of synne is deth: but eternall lyfe is the gyfte of god: thorowe Jesus Christe our lorde.

¶ The Gospell on the .viij. Sonday after Trinyte londeth the .viij. Chapiter of Marke. ¶

In dyd there was a very grete rāpany with iesu & they had nothyng to eate: Jesus called his disceyples to hī: & sayd vnto them. I haue rwth lyd on this people bicause they haue be now with me thre dayes: & haue nothyng to eate: and yf I shulde sende them a waye fastynge to their owne houses: they shuld faynt by the waye: for diuers of the came frō farre. And his disceyples answered hī where shuld a mā haue bread here in the wyldernes to satisfie these? And he asked them howe many loaues haue ye? They sayd: seuen. And he commaunded the people to syt downe on the ground: & he toke the seuen loaues: gaue thākes: brake: & gaue vnto his disceyples to set before them: & they dyd sette them before the people: and they had a fewe smale fyshes and he blyssed them & cōmaunded them also to be set before them: & they dyd eate & were suffysed: & they toke vp of the broken meate that was lefte. vij. basketes full. And they that dyd eate were in nombre about foure thousande and sente them a waye.

¶ The Epistell on the .viij. Sonday after Trinyte londeth the .viij. Chapiter to the Romaines. ¶

Therfore we are now debters: not to the flesshe: to lyue after the flesshe: for if ye lyue after the flesshe ye must dye: but if ye mortifie the dedes of the body through helpe of the spirite: ye shall lyue for as many as are led by the spirite: of God: they are the sonnes of God for ye haue not receyued the

spirite of bondage to feare any moze: but ye haue receaued the spirite of addicion wherby we crye: Abba father. The same spirite certifyeth our spirite that we are the sones of god. If we be sones: we are also the heyres the heyres I meane of god: and heyres annexed: and co gyther with christe.

¶ The gospell on the. viii. Mondaye after Trinyte sonday the. viii. Chapiter of Matthewe. C.

IEsus sayd vnto his disceyples be ware of fals prophetes with com to you i sheepes clothinge: but in wardly they are rauening wolues: ye shal knowe them by theyr fruytes do men gather grapes of thornes: or figges of brerebushes so euery good tree bringeth forth good fruyte: but a corrupt tre bryngeth forth euyl fruyte a good tre cā not bring forth bad fruyte: nor yet a bad tree can bring forth good fruyte euery tree that bringeth not for good fruyte shal be hewē down & cast in to the fyre. wherfore by theyr fruytes ye shal knowe thē. Not al they that saye vnto me. Mayster, maister: shal entre in to the kyndom of heuen: but he that doth my fathers wyl whiche is in heuen he shal entre in to the kyndome of heuen/

¶ The Pystel on the. ix. sōday after Trinite sōday the fyrst pystel to the corinthiās c the. x. chapiter. B.

BRethrene we may not lust after euyl thinges/as they lusted. Neyther be ye worshyppers of Idolles as were some of the accordyng as it is writte. The people sate downe to eate and drinke and rose vp agayne to playe. Neyther let vs commyt fornication as some of the commytted fornication/ and were destroyed in one day. xxiii. thousande Neyther let vs tempte Christe/as some of tempted: and were destroyed of serpentes neyther murmure ye/as some of them murmured: were destroyed of the destroyer. All these thynges hap-

pened vnto them for ensamples: and were wrytten to put vs in remembraūce/whomen the endes of the worlde are come vpon. Wherfore lette hym that thynketh he stāndeth/take hede lest he fal. There hath none other temptacyon taken you but suche as longeth the nature of man: but god is faythful/which shal nat suffre you to be tepted above your strenght but shal in the myddes of the temptacion make a way to escape out.

¶ The gospel on the .ix. Mondaye after Trinyte sonday the .xvi. chapiter of Luke. A.

IEsus put forth symylitude vnto his disciples sayenge. There was a certayne ryche man whiche had a baylif/that was accused vnto hym that he had wasted his goodes / & he called hym: & sayde vnto him. Howe is it that I heare this of the? Gyue accomptes of thy baylifshipp for thou mayste be no longer bayly. The bayly sayde within hī selfe/what shall I do? for my master wil take away from me the baylifshyp I can nat dygge and to beg/ I am ashamed. I wot what I wyll do that whē I am put out of the baylifshipp/ they may receaue me into theyr howses. Then called he al his maysters detters and sayde vnto the fyrst how moche owest thou vnto my master & he sayde an hondred tonnes of oyle / and he sayde to hym take thy byll/ & sytte down quycly & wryte fifty. The sayd he to another what owest thou & he sayde & hondred quarters of wheate: he sayd vnto hym take thy byll & wryte four scoze. & the lorde cōmended the vniust bayly/ bycause he had done wysely / for the chyldren of this worlde are in theyr kynde wyser the the chyldre of lyghe And I saye vnto you/ make you frendes of the wycked Mammon/ that whē ye shal departe they may receaue you to euerlastyng habitations.

¶ The Pystell on the .x. Mondaye after Trinyte

¶ Eday the fyrst pystel to the corinthias. the .xij. chap.

Bethren ye knowe that ye were gentyles/and went your wayes vnto domm Idols/ euen as you were led. wherfore I declare vnto you/ that no man spekyng in the spirite of god/ sayeth Jesus. Also no man can saye that Iesus is the lorde but by the holy ghost. There are diuersities of gyftes hereby/ yet but one spirite/ and there are differences of administracyons/ and yet but one lorde. And there are diuers maners of operacions/ and yet but one god: which worketh all thynges that are wrought in al creatures. The gyftes of the spirite are gyuen to euery man to profyte the congregacyon. To one is gyuen therowe the spirite/ the vtterraunce of wysdome/ to another is gyuen the vtterraunce of knowledge/ by the same spirite/ to another is gyuen faith by the same spirite/ to another the gyftes of healyng by the same spirite/ to another power to do miracles to another prophesye/ to another iugement of spirites/ to another the interpretacyon of tonges. And these al worketh euen the selfe same spirite/ deuydyng to euery man seuerall gyftes/ euen as he wyll.

¶ The Gaspell on the .v. Sonday after Trynyte Sonday/ the .xx. chapter. of Luke.

When Iesus came vp vnto Ierusalem/ he went into the temple and began to caste out them that solde therin and

them that bought: ta penge vnto them: It is wrytten my house is the house of prayer/but ye haue made it a den of theues & murthaurers. Then came vnto him the blynde & halte in the temple

¶ This is vsed on the .xi. Sondaye after Trinyte sondaye tyll ydlet to the Coryn thians the .xv. chapter. B.

BRethren as parte yrynge to the gospel which I preached vnto you: whiche ye haue alla accepted: and in the whiche ye contynue by whiche alla ye are saued. I do you witty after what maner I preached vnto you if ye kepe it except ye haue byleued in vayne. For fyrst of al I deliuered vnto you that whiche I receaued/ howe that Christ dyed for our synnes according to the scriptures: & that he was buryed: & that he arose agayne the thyrde daye: according to the scriptures: & that he was sene of Cephas then of the twelue. After that he was sene of mo than fyue hundred brethren at ones of whiche many remayne vnto this daye/ & many are fallen a slepe. After that appered he to Iames: then to all the Apostels: and last of all he was sene of me as of one that was borne out of due tyme. For I am the lest of all the Apostels/ whiche am not worthy to be called an Apostle: because I persecuted the congregacyon of god: but by the grace of god I am that I am: & his grace which is in me was not in vayne.

¶ The Gospel on the leuenth sondaye after Trinyte Sondaye. The .xviij. chapter of Luke. B.

IEsus put forth this similitude vnto certayne which trusted in them selues that they were ryghteous & despised other. Two men went vp into the temple to praye: the one a Pharyse: the other a Publycan. The Pharise stode & prayed thus with hym selfe. God

I take the that I am nat as other men are/extorcy-
ners vniust/adulterers/or as this Publicam. I fast
twyse i the weke/I gyue the tithe of all that I pos-
sesse. And the publican stode a far of: & wold nat lyf-
re vp his eyes to heuen: but smote his brest sayeng.
God be mercyfull to me synner. I tell you this mā
departed home to his house iustyfied more then the
other for euery man that exalted hym selfe shal be
brought lowrand he that humbled hym selfe shal be
exalted.

¶ The Pystell on the .xii. Mondaye after Trinyte
sondaye. The .ii. pystel to the Corinthians.

The thyrde chapiter. B.

BRothrene suche trust haue we thorow chri-
ste to god ward) not that we are suffycient
of our selues to thynke any thynges as it
were of our selues but our ablenes commeth of god
whiche hath made vs able to minister the newe Te-
stamente/nat of the letter/but of the spyrite for the
letter kylleth: but the spirite hyreth lyfe/if the min-
istration of deth thorow the letters figured in stones
was glorious so that the chyldren of Israell could
nat behold the face of Moyses/for the glory of his
countenaunce (which glorye neuertheles is done a-
waye) why shall nat the mynistracyon of the spirite
be moche more glorious (for if the ministracyon of con
demnacyon be glorious/moche more doth the minis-
tration of ryghtwysenes excede glorye.

¶ The Gospel on the .xii. Sonday after Trinyte
sonday. The .vii. chapiter of Marke. D.

IEsus departed from the costes of tyre: and
came by Sydon vnto the see of Galyle thor-
rowe the myddes of the costes of .x. cyties
& they brought vnto hym one that was deafe and dy-
me: & prayed hym to lay his hande vpon hym: & he

toke hym sayd from the people & put his fyngers in his eres: & dyd spitte & touched his tōge: & loked vp to heuē & syghed: & sayd vnto hym/ Ephata/ that is to say/be opened: & strayte waye his eares were opened: & the stringe of his tonge was loosed and he spake playne/ & and he commaunded them that they shulde tel no man/but the more he forbat them so moche the more a greate deale they publyshed sayē ge. He hathe done al thynges wel: & hath made both the deafe to heare/and the dombe to speake.

¶ The Pystell on the.xiii. Mōdaye after Trinite sōdaye The thyrde chapiter to the Galathians. C.

BRethren to Abrahā & his sede were the promyses made/ he sayth not/in the sedes as in many/but in thy sede/as in one whiche is Christ. This I say/the the lawe whiche begā after warde/beyond.xiiii.hondred & xxx. yeres dothe not disanull/the testamēt that was confirmed afore of god vnto Christ warde/to make the promyse of none effecte/for yf the inheritaunce come of the lawe/it commeth not of promyse but God gaue it to Abrahā by promyse wherfore the scripture the lawe/ the lawe was added because of trāsgression(tyl the sede came to whiche the promyse was made) & it was ordeyned by angels in the hāde of a mediator. A mediator is not a Mediator of one/ but god is one/is the lawe then agaynst the promyse of god? God forbyd howbeit if there had ben a lawe gyuen/ whiche coulde haue gyuē lyfe then no doute ryghtwysenes shuld haue comeby the lawe but the scripture cōcludeth all thinges vnder synne that the promyse by the fayth of Jesus Christ shulde be gyuen vnto them that beleue.

¶ The Gospell on the.xiii. Monday after Trinite sonday. The.x. Chapiter of Luke. D.

IEsus sayde vnto his disciples happy are the eyes which se that ye se. For I tell you that many prophetes and kynges haue desired to se those thinges which ye se: and haue not seen them: & to heare those thynges which ye heare and haue not herde them: behalde a certaine lawyer stode vp: & tempted him sayenge. Master what shall I do to inherite eternal lyfe. He sayd vnto hym: what is written in the lawe? howe redest thou? and he answered & sayd. Loue thy lorde god with all thi herte & with all thy soule: and with all thy strength & with all thy mynde & thy neighbour as thy selfe. And he sayde vnto hym: thou hast answered ryght: this do & thou shalt lyue. He willing gete iustifie hym selfe sayde vnto Iesus: who is my neyghbour. Iesus answered & sayde. A certaine man descended from Ierusalē in to Iericho: & fell in to the handes of theues: which robbed hym of his rayment: & wounded hym: & departed leauynge him halfe dead. & by chaunce there came a certayne preest that same way & when he sawe hym he passed by. & lyke wyse a clarke: whē he was come nye to the place: came & loked on hym: & passed by. Then a certayne Samaritā as he iorned came nye vnto hym: and when he sawe hym had compassion on him & went to hym & bounde vp his woundes: powred in oyle and wyne: and put hym on his owne beest: and brought him to a common inne: and made prouision for hym. & on the morowe when he departed: he toke out two pens: and gaue them to the hoste: and sayde vnto his hoste: cure of hym: and what soeuer thou spendest more when I come agayne. I wyll recompence the. Which now of these thre: thynkest thou was neyghboure vnto hym that fell in to the theues handes. And he sayde he that shewed mercy on hym. Then

sayde Jesus vnto hym: go and be thou lyke wyse.

The Epistle on the .xiiij. Sonday after Trinite tonduye.

The .v. chapiter to the Galathyans.

Brethren walke in the spirite and fulfill not the lustes of the flesshe: for the flesshe lusteth contrary to the spirite/ & the spirite contrary to the flesshe. The are contrary one to the other so that ye can not do that which ye wolde: but and if ye be ledde of the spyrite/ then are ye not under the lawe. The dedes of the flesshe are manyfest/ which are these/ aduoutry/ fornycacyon/ uncleannes/ wantonnes/ ydolatry/ wytchecraft/ hatred/ variaunce/ zele/ wrath/ stryfe/ sedicion/ sectes/ envyenge/ murther/ dronkennes/ gloteny/ and to suche lyke which I tell you before: as I haue tolde you in tyme paste/ that they which commyt suche thynges shall not inherite the kyngdome of god. But the fruyte of the spirite is love/ ioy/ peace/ longe sufferynge/ gentylnes/ goodnes/ faithfulnes/ meknes/ temperaunce. Agaynst suche there is no lawe. They that are Cristes/ haue crucifyed the flesshe/ with the affections and lustes.

The Gospel on the .xiiij. Sonday after Trinite tonduye the .xvij. chapiter of Luke.

AND it came to passe as he went to Jerusalē he passed thorowe Samaria & Galile: & as he entred in to a certayne towne there met hym ten men that were lepers which stode a fare of & put forthe their voyces & sayde. Jesu master haue mercy on vs. Whē he sawe them he sayd vnto them: goo & shewe your selues vnto the preestes & it chaunted as they went they were clensed: & one of them when he sawe that he was clensed turned backe agayne/ & with a loude voyce praysed god & fell downe on his face before his fete & gaue hym thankes: & the same was

a Samaritane. And Jesus answered and sayde/are there nat ten clensed but wher are those nine. Ther are not founde that retourned agayne to gyue God prayse/saue onely this straūger: ād he sayde vnto hī arise: go thy way thy faith hathe made the hoole.

¶ The pystel on the .xv. Sōdaye after trynite sonday: The .v. chaviter to the Galathyans. V.

BRethrene if we lywe i the spirite/let vs walke in the spirite let vs nat be vayne glorious prouokyng one another: ā enuyenge one another. Brethrene yf any mā be fallen by chaūce i to any faute/ye which are spirituall helpe to amende hym i spirite of mekenes/considering thy selfe/ lest thou also be tempted/here ye one anothers burthen: ā so fulfyll the lawe of Christe. If any man seme to hym selfe that he is som what/where in dede he es nothinge: the same deceaueth hym selfe in is ymagination / let euery man proue his owne worke: so shal he haue reioysyng in his owne selfe/ and nat i another for euery mā shal beare is owne burthen/let him that is taughte in the worde minister vnto him that teacheth him i all good thinges be nat deceaued/gode is nat mocked/for what soeuer mā so euer sowe shall he reepe/he that sowethi his flesshe/shal of the flesshe reepe corrupcyon: but he that sowethi the spirite/ shal of the spirite reepe lyfe euerlastyng. Let vs nat be wery of well doyng: for when the tyme is com we shal reepe without weryenes: wherfore we haue therfore ty me/let vs do good vnto all men/ā specially vnto the which are of the houshold of fayth.

¶ The Gospel on the .xv. Sōdaye after Trynyte sonday: The .vi. chapiter of Matthewe.

IEsus sayd vnto his disciples that no man can serue two maisters: for eyther he shal hate the one and loue the other/or els he shal leue to the one and dispyse the other/ye cānat serue god ā māmon

Therfore I say vnto you: be nat carefull for youre lyfe: what ye shal eate nor what ye shal drynke: nor yet for your body: what ye shal put on. Is nat the lyfe more worth them meate: and the body more of value then raymente: beholde the foules of the ayre for they sowe nat: neither reape nor yet carry in to the barnes: & yet your heuenly father fedeth them: are ye nat moche better then they? which of you: tought he to be thought therfore: could put one cubit vnto his stature? & why care ye for raymente? Cõsider the lyes of the felde: how they grow. They labour nat neyther spinne. & yet for al that I say vnto you that euen Salomon in al his royalte was nat arayed lyke vnto one of these. wherfore if god so clothed the graste: which is to day in felde: & to morowe shalbe caste in to the furnelle: shall he nat moche more do the same vnto you. O ye of lytel faith? Therfore take no thought saying. What shal we eate or what shal we drinke: or wher with shall we be clothed: after all these thynges seke the gentyls: for your heuenly father knoweth that ye haue nede of al these thinges: but typhe wyfnes fyrste the the kyndome of heuen & therafter seke ye ther of: and all these thynges shalbe mynistred vnto you.

¶ The Pystell on the. xvi. Mondaye after Trinite sondayp. The. iii. chapiter to the Ephesyans. B.

Yrst Paule wrote vnto the Ephesyens saying I desyre you that ey laynte nat bycause of my tribulacyõs for your sakes: whiche is your prayse: for this cause I bowe my knees vnto the father of our lorde Iesus Christ: which is father ouer al that is called father I heuen & i herth: that he wold grand you accordyng to the riches of his glory: that ye maye be stregthed with myght his spirite in the

ynner mā that Christ maye dwell in your hertes by
fayth that he beyng rooted and grounded in love
myght be able to cōprehende with all sayntes what
is that bredeth and lenght deepth: and heyth: and
to knowe what is the love of christ/ whiche love pas-
seth knowledge that ye myght be fulfilled with al
maner of fulnes which commeth of god/ unto hym
that is able to do exceadynge habundauntly above
all that we axe or thynke/ accordyng to the power
that worcheth in vs/ be prayse in the congregacyon
by Jesus Christ throughout all generacyons from
tyme to tyme. Amen.

¶ The Gospel on the xvi. Sonday after Trinite
sonday. the. viii. chapiter of Luke. B.

IEsus went in to a cyte called Naim
and many of his disciples went with
hym & moch people: when he came nye
unto the gate of the cyte: beholde there
was a dead man caried out which
was the only sone of his mother and
she was a widowes: moche people of the cyte was
with her: and when Jesus sawe her he had compas-
syon on her: and sayde unto her weepe not and he
te and touched the coffin: and they that bare hym
stode styl: and he sayde yonge man: I saye unto the
arise, and the dead sate up and began to speke: and he
delyuered him to his mother: and there came a feare
on them all: and they glorified god sayeng/ a great
pheta is ryse among vs: & god hathe visited his people.

¶ The Epistell on the xvii. Sonday after Trinite
sonday the fourth chapiter to the Ephesians. B.

BEthrene I which am in bondes for the lorde
do exhorte you that ye walke worthy of the
vocacion wherwith ye are called in all humblenes
of mynde: and mekenes: and longe sufferynge/ for
bearyng one other: in love: & that ye be dily-

gente to kepe the vnyte of the spirite in the bõde of peace: beynge one body: and one spirite euen as ye are called in one hope of your calling. Let there be but one lord one fayth one baptisme one god and father of al which is a boue al thorow al. And in you al/ which is bleded in the werkes of workes. Amen.

¶ The Gospel on the .xviii. Monday after Trinite sondaye. The .xviii. chapiter of Luke. B.

When Iesu was come into the house of one of the chefe pharises to eate bread on the sabeth day and they watched hym: behelde there was a mã before hym which had the dropsie & Iesus answered & spake vnto the lawyers: & pharises sayenge: it is lawfull to heale on the Sabeth daye or they halue their peace: he toke him & healed him & let him go: & answered them sayeng. Which of you shall haue an Asse or an ore falle into a pitte: and will not streyght waye pull him out on the Sabeth daye & they could not answere him again to that. He put forth a similitude to the gestes: when he marked how they chase the chefe roumes: & sayde vnto them when thou arte bydde to a wedding of any mã: sit not downe the in the chefe roume lest a more honorable mã be then be bydde of him & he that bidde both him & the/ to a saye to the giue this mã roume: & thou then begi with shame to take the lowest roume but rather whe thou arte bydden go & sytt in the lowest roume that when he that bidde the commeth: he maye saye vnto the frende lo bo hier. Then shalte thou haue worshipe in the presence of them that sytt at meate with the. for who soeuer exalteth hym selfe: shalbe brought lowe: and he that humbleth him selfe shall be exalted.

¶ The Epistell on the .xviii. Monday after Trinite sonday the .i. epistel to the Corinth. & the .xiii. chap. B.

Brethren I take my god alwayes ouer you be half of the grace of god which is giuen you by

Jelus christ/the in al thynges ye are made riche by hym/in al lernynge & all lernyng & in all knowled ge euē as ye testimony of Jelus christ was confyr med in you/so that ye are behynder nonyte: a wayte for that aperyng of our lorde Jelus christe/which shal streight you vnto the ende that ye may be blas meleste in that day of our lord Jelus christ.

¶ The Gospel on the.xviii. Monday after trinyte sonday the.xxii. chapiter of Mathewe. D.

The Pharyses wet vnto Jelus: e one of them which was doctour of the lawe/asked hym a questiō/tepyng hi e sayeng. Master/tell me/ what is the great cōmaundemēt in the lawe? Jelus sayd vnto him thou shalt lone thy lord godwith al thyne arte/with al thy soule e with al thy mind this is the fyrste and that greatest cōmaundemēt: e there is another lyke vnto this. Thou shalt lone thy neyghbour as thy selfe. In these two cōmaundemētes hange al the law e the pheetes. Wyhyle the pharyses were gathered to gether Jelus asked the sayeng. What thynke ye of Christe? Whose sone is he/they sayd vnto him/ the sone of Dauid. He sayd vnto the. How the doth Dauid in spirite call hi lorde sayeg. The lord sayd to my lorde/sit on my ryght hande tyll I make thin enemyes thy tote stole/if Dauid called hi lord/how is he the his sone? none of the could answere him a gayne one worde. Neyther durst any man fro that day forthe aske hym any mo questiōs.

¶ The Pystell on the.xix. Monday after trinyte sonday. The.iiii. chapiter to the Ephesyans.

Brethē be ye renued i the spirite of your myn pnage of god is shaped i ryghtwysenes: e true holy nes. Wherfore put a waye lyege: e speak euery me truethynge vnto hi neyghbour/for as moch as we are members one of another/be angry/but synne nat/let nat

the lone go downe vpon your wrathe gyue no place
vnto the backbyter let hi that stele/stele no more but
let hi rather labour with his hãdes some good thig
that he may haue to gyue vnto hym that nedeth.
¶ The Gospel on the.xix. Sondaye after Trinite
sondaye. The.ix. chapter of Matthewe. ℟.
IEsꝰ entred̄ into the shyppe & passed ouer ad ca
me into his owne cyte: ad beholde they brouht
vnto hi a mã lycke of the palesy lyȝg in his bed: and
whē ielus sawe theyr faith/he saith to the lycke of
the palsey/sone be of good there: thy synnes are forgy
uē the & behold certayne of the scribes said in thē sel
ues/he blaspheme th & thē ielꝰ sawe their thoughtes
he sayde wherfore thynk you euyll your herten: w
hether is eiser to say/thy synnes are forgyne the/or to
say arise & walke/but ye maye knowe/that the so
ne of mã hath power to forgyne sines in earth: he sayd
he vnto the lycke of the palsey arise: take vp thy bed
& go home to thy house. And he arose & departed to
his houlers whē the people sawe it they marueyled
& glorified god which had gyue suche power to mē.
¶ The Epistell on the.xx. Sondaye after Trinyte
sondaye. The.v. chapiter to the Ephesians. ℣.
BEthynne take hede that ye walke circūspectli
not as foolesbut as wyse/redemyng the time
for the dayes are euyll wherfore be ye not vnwyse/
but vnderstande what the wyll of the lorde is: & be
not dronke with wyne/wherin is excesse but be fulfy
lled wyth the spirite/ spekynge vnto your selues
in Psalmes & Hymnes/& spirituall songes/synging
& makynge melody in the lorde in your hertes geuin
ge thankes al wayes for all thynges in the name of
our lorde Ihesu Christ to God the father submitting
your selues one to another in the feare of god.
¶ The Gospel on the.xxi. Monday after Trinyte

sonday the.xxij.chapiter of Matthewe. ℟.

IEsus sayd vnto his disciples the kyngdome of heuen is lyke vnto a certayne kyng which marryed his sone & sent forth his seruauntes/to call them that bydde to the weddynge & they wolde nat come. ℟ Agayne he sent forth other seruauntes sayenge tell them whiche are bedden beholde I haue prepared my dyner/ myne oxe & my fatlinges are kylled: & al thynges are redy come vnto the maryage. They made lyght of it: & wente theyr wayes: one to his ferme place: another aboute his marchaundise: the remenaunte toke his seruauntes and intreated the vngoodly & slewthem whē the kinge herde that: he was wroth: & sent forth his warrers & destroyed those murtherers and brent vp their cytes: thē sayd he to his seruauntes: the weddinge was prepared: but they which were bydden therto were nat worthy. Go ye therfore out into the hygh wayes: & as many as ye fynde byd them to the maryage. Thē the seruauntes went out in to the hygh wayes & gathered togyther as many as they coulde fynde both good and bad: and the weddynge was furnysshed with geistes. The kinge came in to vyset his geistes & sawe there a man which had nat on a weddynge garmēt: sayd vnto him: frende howe camest thou in hyther and hast nat on a weddynge garment? & he was euē speachles. Thē sayd the kyng to his ministers cōmaūde and bynde him hande and foote and cast him in to vtter darknesse: there shal be wepynge & gnashynge of teth: for many are called and fewe be chosen.

℟ The Pystell on the.xxj. Sondaye after Trinite sonday. The.vj. chapiter to the Ephesyans. ℟

O ye brethrene be strange in the lorde: & in the power of his myghtynes put on the armoure of God that ye may stande stedfaste & agaynste the crafty assautes of the deuyll: for we

wrestle nat agayn̄ flesshly and bloudely but agayn̄ rule: a-
gayn̄ power: a gayn̄ worldly rulers of the darke-
nes of this world: agayn̄ste spyrytuall wyckednes:
for enemyly thynges for this cause take vnto you the
armour of God: that ye may be able to resyst in the
euyll day: & to stōde perfect i all thinges. Stōde therfore
& your loynes gyrde about with verite: hauynge on
the brest plate of righteousnes & shodde with shoes
prepared by the gospel of peace aboue all take to you
the shyld of fayth: wher with ye maye quenche al the
fyre dartes of the wicked & take the helmet of saluacō
& the swerde of the spirite: which is the word of god

¶ The Gospell on the .xxi. Sonday after Trinite
sonday the .iiii. chapiter of Johañ. G.

THere was a certaine ruler: whose sone was
sicke at Capernaū as he herde that Iesꝰ was
come out of Iewry in to galile: he wente vnto hym
& besoughte hi that he wold descende: & heale his sō
for he was eñe redy to dye. The sayd Iesꝰ vnto hi
except ye se sygnes & wonders ye beleue nat the ru-
ler sayd vnto hi: syr cō a way or euer that my chylde
dye: Iesꝰ sayd vnto him go thy way thy sone lyueth
& the mā beleued the wordes that Iesꝰ had spoken
vnto hym: & wente his way & as he wente on his
waye: his seruauntes met hym & tolde hi sayeng. Thy
sone liueth then enquyred he of the houre whe he
began to amende & they sayd vnto hym: yester daye
the seuen the houre: the fever left hym: & the father
knewe that it was that same houre: whē Iesꝰ sayd vn-
to him thy sone lyueth: & he beleued and al his hou-
sholde. ¶ The pystell on the .xxii. Sonday after

Trinite sonday the .i. chapiter to the Philippians. A.

BRethrene we truste our lorde Iesꝰ Christ
se that he wh the begaune a good worke:
shal perfourme it vntyll the daye of
Iesus christ as it be: commeth me so to iudge of you

all bycause I have you in my herte: ye have you also
euery one cõpanyons of grace with me in my bon-
des as I defende: & stablisshe the gospel. God beareth
me recorde howe greatly I longe after you all from
the very her trote in Iesu christ: & this I pray that ye
our love may ye encrease more & more in knowledge
& in al fealyng/that ye myght accepte thynges moste
excellēt that ye myght be pure & suche as shuld hur-
te no mānes cōscience/vntyl the daye of christ filled
with the furthes of rightwisnes which frutes came
by Iesus christe vnto the glory and laude of god.

¶ The Gospel on the .xxii. Sondeye after Trinite
sondaye. The .xviii. Chapiter of Matthewe. C.

Iesu put forthe a similitude vnto his disciples
sayēge. The kyndome of heuē is lykened vnto
a certaine kynge whiche wolde take a ꝑtes of hi
seruāntes & whē he had begō to rekē ther was brought
vnto him whiche ought hym .x. thousande talētes
but whē he had nought to pay/the lorde cōmaunded
hym to be sold & his wyfe & his children: & al that he
had & payment to be made. The seruāt fel downe &
besought him sayēge. Syr gyve me respite & I will
paye it euery whyt. Then had the lorde ꝑte on the ser-
uātes wolde him & forgave hi the det the same set
out & losed one of his felowes which ow-
ght hi an hōdred pēce & laid hādes on hi & toke hi by
the throte sayēg. Pay me that thou owest & his fe-
lowe fell downe & besought hym sayēg. Have pacience
with me & I will paye the al: & he wold not but wēt
& cast hi into pryson/tyl he shuld paye the dette. When
his other felowes saw what was done/they were
very sorye & came & told vnto their lorde all that was don-
ne. Then his lorde called him: & sayd vnto him. O yll
seruaunte I forgave the all the dette/bycause thou
prayedest me/was ye not mete also that thou shuldest
have had pitie on thy felowe euen as I had

pytel on the.x. his lord was wroth & delyuered hi to the Jaylers tyll he shud pay all that was due vnto hym. So lyke wyse shall my heuenly father do vnto you/ Jf ye wyl not forgyue wyth al your hertes eche one to his brother they trespases.

¶ The Pystel on the.xxiii. Monday after Trinite sondaye the.iii. Chapiter to the Philippians. C.

BRethre folowe ye me & loke on the wyche walke euē/ as ye haue vs for an ensēple for many walke (of whome I haue tolde you oftētīd now tel you wepyng) that they are the enemyes of the crosse of christ/ whose ende is dāpnacyō/ whose godes they belye & whose glorye is to their shame/ which are worldely mynded but our cōuersacīō is in heuē: frō whēce we loke: for the sauiour euē the lorde iesu christe which shal chaūge (in another facyon our vyle bodies that they may be facyoned like vnto his glorio? bodie accordyng to the workynge whereby he is able to subdue al thynges vnto hym self/ i self? christ our lorde.

¶ The Gospel on the.xxiii. Monday after Trinite sonday the.xxii. Chapiter of Mathewe. 26.

THe pharises were gathered cōsayll/ howe they myght tangle christe Jes? in his wordes & sent vnto hym their disciples with Herodes seruauntes sayeng maister/ we know that thou are true & that thou techest the way of god truly/ neyther carest for any mā/ for thou regardest not menes estate tell vs therfore how thinkest thou/ Is it lauefull to gyue tribute vnto Cesar or nat/ Jes? perceaued their wyckednes: and sayde why tēpte ye me ye hypocrites/ Let me se the tribute money: & they toke hym a peny: & he sayd vnto the/ whose is this Jmage & superscripcīō/ They sayd vnto him cesars: then sayd he vnto the. Gyue therfore to cesar that which is cesars & gyue vnto god/ the which is godes.

¶ The Pystell on the .xxiiii. Sonday after Trinite sonday the fyrst chapiter to the Collossyans. B.

BRothre we cease nat to praye for you: & desire that ye myght be fulfylled with the knowlege of his wyll in all wysdome & spirituall vnderstandyng that ye myght walke worthy of the lorde in all thyngis that pleace: beyng fruteful in all good workes & encreasyng in the knowledge of god: stregthed with all myght thorowe his glorio^s power: vnto all pacience: & longe suffering with ioyfulnes in Jes^ christe our lorde.

¶ The Gospel on the .xxiiii. Sondaye after Trinite sondaye. The .ix. chapiter of Matthewe. C.

WHyles Jes^ spake vnto the people/ behold there came a certeine ruler: & worshypped hi sayenge/ my doughter is euen nowe deceased: but com & laye thy hād on her: & she shall lyue: & Jes^ arose & followed hi with his disciples: & beholde a woma which was diseased with an yssue of bloode twelue yeres came behinde hi: & touched the hemme of his vesture and she sayd in her selfe yf I may touche but euen his vesture onely. I shal be hal. Jesus turned hym about & behold her sayeng doughter be of good comforte: thy fayth hath made the safe/ & she was made hole euē the same houre. ¶ The pystell on the next Monday before Aduent sonday. Jeremie .xxiii.

BRothre behold the dayes will come sayth the lorde the I wyll stere vp vnto Dauid a righteouse braunch: & he shall rayne a kyng: & shal be wise: & shal do equite & iustice in the erthe: in his dayes iuda shal be safe: & israell shal dwell without feare & this is the name that they shal cal him the lord our righteousnes wherfore the dayes will come sayth the lorde that they shal say no more the lorde liueth that brought the children of Israell out of the lande of egypt: but the lorde liueth which deliuered & brought the seede of the house of israel/ out of the land of the

nayth/& frō al lādes whether I trust the:& they shal
dwell̄ theyr & lyue lāde sayth the lord god almyghty
¶ The Gospel on the next sondaye before aduent
sondaye. The. vi. chapiter of Johan. A.

When Jesu lyfted vp his eyes & sawe a greate
company come vnto hym/ sayd vnto philip:
whēre shal we bye breade that these myght ea
te. This he sayd to proue hi/for he hi selfe knewe what he wolde do. Philip ānswered hi/two hō
dred peny worth breade are not sufficient for the that
euery mā haue a litel. The sayd vnto hi one of his
disciples/Andrewe Symō peters brother. There is
a childe here/which hath fyue barley loues & two fy
shes:but what is that amonge so many? Jesu sayde
make the people to sytte downe (. there was moche
haye in the place)& the mē satte downe in nōber/a bout
fyue thousande. Jesu toke the breade & gaue thākes
& gaue to his disciples:and his disciples to the that
were set downe:& lyke wyse of the fyshes as moche
as they wolde/when they had eaten inough/he sayd
vnto hi disciples gather vp the broke meate that re
mayneth/that nothyng be lost. They gathered it to
gyther:and fylled twelue basketes with the broken
meate of the fyue barly loues:& two fyshes whiche
broken meate remayned vnto them that hade eaten.
Then these mē/whē they had sene the myracle that
Jesus dyd sayde. This is of a trueth the same pro-
phet which shal come in to the worlde.
¶ The Pystel on the dedicaciō daye the. xxi. Cha-
piter of the reuelacion of sayne Johan. A.

I Johū sawe the holy citi new ierusalē cōmynge
frō god out of heue prepared as a bryde/garnis she
for her husbande:& I hed a greate voyce frō the trone
sayēg behold the tabernacle of god is with mē & he
wyll dwell with the & they shall be his people:& god
hi selfe shall be with the/& be their god:& god shall

wype a waye all teares frō their eyen: & there shall be no more dethe/neyther sorowe/ neyther cryenge/ neyther shall there be any more payne: for the olde thynges agone: & he that sate vpon the seate sayde behold I wyl make all thinges newe. ¶ The gospel on the Dedicacion day the .xix. chapt of Luke. I.

Iesus entred in/ & went thorowe Jerico: & behold there was a man named zacheus: & he was ruler among the Publicans & ry che also & he made meanes to se Jesus what he shuld be: & he could not for the prece because he was of a low stature. Wherfore he ran before: & clymbed vp in to a wylde gygge tre/ to se hym: for he wolde cō that same waye awhē Jesus came to the place/ he loked vp & sawe hym: & sayed vnto hym/ zache/ haste the & come downe/ for to day I must abyde at thy house: & sone he came downe: & receaued hym ioyfully & whē they sawe that/ they all grutched sayenge/ he is gone in to. Mary with a man that is a synner. zache stode forth & sayde vnto the lorde. Beholde lorde/ the halfe of my goodes I gyue to the poore: and if I haue done any man wrōg. I wyl restore hym fourefolde Jesus sayd vnto hym/ this day is helth cōe vn to this house/ for as moche as he is come the chylde of Abraham/ for the sone of man is come to seke and to saue that whiche was loost.

¶ Here endeth the Pystels and Gospels of the Dominycall.

¶ Here begynneth The Pystels and Gospels of the Dayntes.

¶ The pystel on sayne Andrewesdaye The .x. Chapter to the. Romaynes. C.

Brethren the herte of the here iustifyeth & to knowledge with the mouth maketh a mā safe. For the scripture sayth who so ever beleueth on hi/ shall not be ashamed

There is no differēce betwene the Iewe & the Gen
tyle. For one is lorde of all/which is ryche vnto all
that cal vnto hym. For whō soeuer shal cal on the
name of the lorde shal be safe/howe shal they cal on
hym/on whō they beleue not: howe shal they byle
ue on hī/of whome they haue not herde: howe shal
they heare without a father: & howe shall they preach
except they be sent. As it is wrytten howe beutefull
are the feet of the whiche brynge glade tydynges of
peas. And brynge glade tydynges of good thynges
but they haue not all obeyed to the gospel. For Esa
ias sayd/lorde who shall beleue our sayinges: So the
sayenge cōmeth by hearyng & hearyng cōmeth by the
worde of god. But I aske haue they not hearde? No
doubte/their sounde went out in to all landes: and
their wordes in to the endes of the worlde.

¶ The Gospel on sayne andrewes day. the fourthe
chapiter of Mathewe. C

AND Iesu walked by the see of galyle/he
sawe two brethren/Symō whiche was
called Peter ad/Andrew his brother ca
stynge anette in to the see/for they were
fyshers and he sayde vnto them/folowe me: and I
wyll make you fyshers of men And they straygthe
waye lefte their nettes: & folowed hym. And he went
forth from thence: and sawe other two brethren. Ia
mes the sonne of zebede/ and Iohan his brother in
the shyp/with zebede their father mendynge their
nettes: and called the: & they without tarryeng lefte
the nettes: and their father: and folowed hym.

¶ The pystel on sayne Nicolas day. Eccle. xliiij.

BEholde an excellent preest which is in his
dayes pleased god: and was founde rygh
teous: & in tyme of wrathe made an atone
mente/lyke to hym there is not founde that kept the
lawe of the most hiest And he was I cōuenaūt with

hym: & in his seede he wrothe the couenaunte: & in
tyme of temptacyon he was founde faythfull. Ther
fore he made hym a couenaūte with an oth that na
cyōs shulde be blyssed i his seede: that he shulde
be multiplied as the duste of the erth/he knewe hym
in his blyssynges & gaue hym an inherytaunce & he
kept eym thorowe his mercy that he founde grace i
the eyes of god. An euerlastinge couenaunte dyde
make hym & gaue hi the office of the hye preest/ he
made hi happy in glory/i faythe: & i softnes/he made
hym holy: & chose hi out of all fleshe. ¶ The gospel
on Saynt Nicolaes day the. xvb. cha. of mathe. ¶.

IEsus sayde vnto his disciples. A certayne
man redy to take his iourney to a straunge
countre/called his seruauntes to hym: and
delyuered to them his goodes: & vnto one he gaue.
v. talentes/to another. ii. & to another one: to euery
man after his abilyte: & streyte waye departed. The
he that had receaued the. v. talētes went & bestowed
them: & wan other. v. lykewyse he that receaued. ii.
gayned other. ii. but he that receaued one went & dyg
ged vnder i the erth & hyd his masters money. Af
ter a lōge seasō/the lorde of those seruauntes cāe reke
ned with thē. The cā he that had receaued. v. talēte
& brought other v̄ sayde. Mayster thou deliueredest
vnto me v̄ talētes/lo I haue gayned with the
v. mo. The his mayster sayd vnto him well good ser
naunte & faythfull/thou haste be faythfull in lytell/
I wyll make the ruler ouer moche. Entre in to thy
maysters ioye/also he that receaued two talētes/cā
and sayde/mayster/thou deliueredest vnto me. ii.
talentes/lo I haue wonne two other with the/and
his mayster sayde vnto hym well good seruaunte &
faythfull I wyll make the ruler ouer moch go in/i
to thy maysters ioye. ¶ The Pystel on the Con-

ceptyon of our lady. Ecclesiasticꝰ. xxiiii.

As a vyne/ so brought I forth a sauour of
swetnes/ & my flowres are the fruyte of
glory & ryches. I am the mother of beu
tyfull loue/ & of feare/ & of greatnesse & of knowlege & of holy
hope. In me is all grace of lyfe & trueth: and in me is all
hope of lyfe & vertu. Come vnto me all that desyre
me: & be fylled with the fruytes that spryng of me/ for
my spirite is swyter than hony or hony combe. The remē
braunce of me is for euer & euer. They that eate me
shal hōger the more/ & they that drynke me shal thirst
the more. He that harkeneth to me/ shall not be asha
med: & he that worketh by my counsell/ shall not synne
& they that bryng in to lyght shal haue eternall lyfe.

¶ The Gospel on the Conception of our lady the
fyrst chapiter of Mathewe.

THis is the boke of the generacyon of Iesus
christ the sone of Dauid/ the sone also of Abra
hā. Ezrahā begate Isaac. Isaac begate Jacob. Ja
cob begate Judas/ and his brethren. Judas begate
Phares/ & Zarā of Thamar. Phares begate Esrō
Esrō begate Arā. Arā begate Aminadab. Aminadab
begate Naasō. Naasō begate Salmō. Salmō bega
te Boos of Rahab. Boos begate Obed of Ruth.
Obed begate Jesse. Jesse begate Dauid the kynge.
Dauid the kyng begate Salomon of her that was
Vries wyf. Salomon begate Roboam. Roboam be
gate Abia. Abia begate Asa. Asa begate Josaphat.
Josaphat begate Joram. Joram begate Ozias.
Ozias begate Joatham. Joatham begate Achas.
Achas begate Ezechias. Ezechias begate Manas
ses. Manasses begate Amon. Amon begate Josias.
Josias begate Jechonias & his brethren about the
tyme they were caried awaye to Babylon/ and after
they were brought to Babylō. Jechonias begate Sa
lathiel. Salathiel begate Zorobabel. Zorobabel be
gate Abiud. Abiud begate Eliachim. Eliachim be

gate Azor. Azor begate Sadoc. Sadoc begate Achim Achim begate Eliud. Eliud begate Eleasar. Eleasar begate Matã. Mathã begate Jacob. Jacob begate Joseph the husbande of Mary/of whome was borne that Jesus whiche is called Christ.

¶ The pystel on saint Thomas daye the Apostle.

The seconde chapiter to the Ephesians. D.

BRethrene nowe ye are no more straungers & forayners but Cytesyns with the sayntes & of the housholde of god: & are bylt vpon the foundacyon of the Apostels and prophetes: Jesus Christe beynge the heed corner stone in whō euery buyldinge coupled to gyther/groweth vnto an holy temple in the lorde in whome ye are bylt to gyther et made an habitacyon for god in the spirite.

¶ The Gospel on sayne Thomas daye the apostell

The.xx. Chapiter of Johan. F.

THomas one of the twelue called Didimus was not with theym when Jesus came. The other disciples sayd vnto hym/we haue sene the lorde. And he sayde vnto them: except I se in his handes the print of the nayles/and put my fynger in the holes of the nayles: and thrust my hande in to his syde: I wyll not beleue: and after. viii. dayes agayne: the disciples were within/and thomas was with theym. Jesus came when the doores were shutte: and stode in the myddes and sayd. Peache be with you. Then sayde he to Thomas put in thy fynger here and se my handes: and put forth thy hande: and thrust it in to my side: and be not without fayth but beleue. Thomas answered and sayde vnto hym: my lorde ād my god. Jesus sayd vnto hi. Thomas because thou hast sene me therfore hast thou beleued happy are they that haue not sene: et yet haue beleued.

¶ The Pystelle on the conuersyon of sayne Paule

The.ix. chapiter of the Actes of the Apostles. F.

Saul yet brethyng out threatenynges
et slaughter agaīst the disciples of the
lord wēte vnto the hye preest et desired
of hī letters to damasco to the Dyna
goges that yf he fōnde ani of this way
whether they were mē or womē he myght brīg thē
bōde vnto Jerusalē. Ap he wente on his iourney it
fortuned that he drewe nye to damascon et sodaīly
there shyned rounde aboute him alight frō heue ad
he fel to the erth et herd a voice sayeng to hī. Saul
Saul why p̄secutest thou me? And he sayde what
arte thou lorde. The lorde sayde I am Jesus whom
thou persecutest it shal be harde for the to kycke a
gaynst the pryckes he both trēblynge et astenyed sayd
lord what wylte thou haue me to do? And the lorde
sayd vnto him arise et go in to the cytie et it shal be
told the what thou shalt do. The men whiche cōpa
nyed with hym on his waye stode amased for they
herde a voice but sawe no man. Saul aroose frō the
erth & when he had opened his eyes he sawe no man
Thē ledde they hym by the hāde & brought hym in
to Damascon & he was thre dayes without syght &
neyther eate nor dranke. There was a certaine dis
ple at Damasco named Ananias to hym spake the
lorde i a vysyō Ananias. And he sayd behold I am
here lorde. And the lorde sayde vnto hym aryse and
go in to the strete whiche is called strayte set seke in
the house of Judas after one named of the Cytie of
Tharsē for behold he prayeth & hathe sene in a vi
syon a mā named Ananias cōmyng in vnto hym et
puttyng his handes on hym that he myght receaue
his syght Ananias answered lorde I haue herd by
many of this mā how moche hurth he hath done
to thy saynctes at Jerusalē and i this place he hath
auctorite of the hye preestes to bynde all that cal on
thy name. The lorde sayde vnto hym. Go thy waye

for he is a chosen vessel unto me to beare my name before the gentyls and kynges/and the chyldren of Israel/for I wyll shewe hym howe greate thinges he muste suffre for my names sake. Ananias wet hys way and entred in to the house: and put his handes on hym and sayde/brother saule the lorde that appered vnto the in the way as thou camest sent me vnto the that thou myghtest receaue thy syght/and be fylled with the holy goost. And immediatly there fell frō his eyes as it had be scales & he receaued his syght & arose & was baptysed & receaued meate & was comforted. The was saul certayne dayes with the disciples whiche were at Damasco: and strayght way he preached christ in the Synagoges howe that he was the sone of god. All that herde hym were amased & sayde is not this he that spoyled them which called on this name Jerusalem & came hyther for the entent that he should bynde them vnto the hye prestes. Saul encreased in strength & confounded the Jewes which dwelled at Damasco affyrmyng that this was very christ.

¶ The Gospel on the Conuersyon of saint Paule

The .xix. Chapitter of Mathewe.

PEter sayde vnto Jesu: Beholde we haue forsaken all and haue followed the what shall we haue therfore: Jesus sayde vnto them verely I say vnto you that ye which haue followed me in the tyme of the generacyon (whē the sone of man shall sytte in the seate of his maiestye) shall sytte also vpon .xii. seates: iudgyng the .xii. tribes of Israel & who soeuer forsaketh house or brethren or systers/or father: or mother: or wyfe: or chyldren or lyuelode for my names sake: the same shal receaue an hundred folde: & shal inherite euerlastyng lyfe.

¶ The Pystel on Candelmas daye. Malachie .iii.

BEholde I sende my messenger which shall prepayre the way before me: & sodaynly shal the

lorde whome ye ſeche com vnto his tẽplete the meſ-
ſeger of the conenaũte whome ye deſyre Behold he
cõmeth ſayeth the lorde of hoſtes. Who ſhal endure
in the daye of his cõmyng/or who ſhal ſtande to be
holde hi/for he is as tryege fyre & as the herbe that
fullers ſcoure with all/& he ſhall ſyt trieg & purgig
ſyluer: & ſhal purifye the ſones of leuy: & ſhal fyne
thẽ as gold & ſiluer/& they ſhal bringe offering vn-
to the lorde in ryghteouſnes/& the ſacrifyce of Juda
& of Jeruſalẽ/ſhal be delicious vnto the lorde as in
the old time: & i the yeres that were at the begynnig

¶ The Goſpel on Candelmas daye. The
ſeconde chapiter of Luke. W.

WHen the tyme of Purifycacyon after the
law of Moyſe was come they broughte Jeſ?
to Jeruſalem to preſent hym as the lorde/as it is
wryttẽ in the law of the lorde/euery manchyld that
fyrſte openeth the matrys ſhalbe called holy to the
lorde & to offre as it is ſayde in the lawe of the lorde
a payre of turtle Doues/or .ii. yong Pygyons/and
beholde there was a man in Jeruſalem whoſe name
was Symeõ & the ſame man was iuſte & feared god
& lõged for the cõſolacyõ of Iſrael/& the holy ghoſt
was in hym & an aunſwere was gyue hym of the holy
ghoſt/that he ſhulde not ſe dethe before he had ſene
the lorde Chriſt. And he came by inſpyracyõ into the
tẽple & whẽ the fathers & the mother broughte the
chylde Jeſ?/to do for hym after the cuſtome of the
law/Then toke he hym vp in his armes & ſayde lorde
nowe letteſt thou thy ſeruãte departe in peace accor-
dynge to thy promyſe/for myne eyes haue ſene the
ſauyour ſent frõ the/wh? thou haſt prepared be-
fore the face of all the people/a lyght to lyghten the
gentyles/and the gloryo of thy people Iſrael.

¶ The Pyſtel on ſayne Mathias the apoſtles day
The .i. chapiter of the Actes of the Apoſtles. W.

Peter stode vp in the myddes of the dyscy
ples & sayde (the nõbre of the name were
aboute an hõdred and twenty) ye mẽ bren
threne this scrypture muste nedes be fulfylled which
the holy ghoste thorowe the mouth of Dauid spake
before of Judas/which was guyde to thẽ that toke
Ies9/for he was nõbred with vs/& obtayned folowe
shyppe i this mynystracyõ/& he hathe nowe possessed
a plot of grõud with the reward of iniquyte/& whẽ
he was hãged/brest alõder in the myddes & all his
bowelles gusshed out/as it is knowẽ vnto all the
inhabyters of Jerusalẽ. In so much that that felde
is called i theyr mother roge Aceldema/that is to
say the bloody felde. It is wrytte i the boke of Psal
mes his habytacion be voyde/& no mã be dwellyng
therin & his bysshoprike let another take. Wherfore
of these mẽ/which haue cõpanyed with vs (al the ty
me that the lord Ies9 went i & out amõge vs/begyn
nynge at ye baptyme of Johan vnto the same daye
that he was taken vp from vs) must one be ordeyned
to be a wytnes with vs of his resurrectiõ. And they
appoynted ij. Joseph called barsabas/whose surna
me was Just9/& Mathias: and they prayed sayeng
Thou lorde which knowest the hertes al men/shew
whether thou hast chose of these two that the owne
maye take the rowme of this mynystracyõ & Apostle
shyppe fro the which Judas by trãsgression fell/that he
myght go to his owne place: & they gaue forth their
lottes and the lote fell on Mathias: and he was co
unted with the eleuen Apostles.

¶ The Gospel on sayne Mathias: the Apostles daye.

The xi. chapiter of Mathewe.

Then Jesus answered and sayde I prayse
the O father lorde of heuen and erthe/
because thou hast hyd these thynges
from the wyse and prudent and hast opened them

vnto babes/euē so father/for so it pleased the all thē
ges are gyuē vnto me of my father:and no mā know
eth the sone:but the father neyther knoweth any
mā the father/saue the sone āde he to whome the so
ne wyll opē hym. Come vnto me all ye that labour
de are lade:āde I wyll ease you take my yoke on you
and lerne of me:for I am meke & lowely i herte:and
ye shall fynde rest vnto your soules/for my yoke is
easy:and my burthē is lyght. ¶ The Pystel on the
Annunciacion of our Lady Esaye.vii.

OVr lorde spake to Achas sayenge Axe the a sy
gne of the lord thy god/from a low dyneth/ or
from an hye aboue. But achas answered. I wyl nat
axe/ neither wyll tempte the lord. Wherfore the Lord
sayd herken ye of the house of dauid. Is it so small
a thynge for you to be greuous to men: but that ye
shuld also be paynfull vnto God neuerthelater yet
the lord/he wyll gyue you a sygne. Beholde a virgi
shalbe with childe: & shal beare a sone: & shal call his
name Emanuell he shall eate butter & hony: that
he maye haue vnderstanding to refuse the euyll & to
chose the good. ¶ The gospel on the Annuncia-
tyon of our lady the.i.chapyter of Luke. C.

AND in the.vi. moneth the aungell Gabriel
was sēt frō god vnto a cytie of Galyle na
med nazareth to a virgi spouse vnto a mā
whose name was Joseph of the hous of dauid & the
virgyns name was Mary: & the angell went in vn
to her:et sayd:hayle full of grace/ the lord is with
the/blyssed arte thou amonge women whē she sawe
hym she was abashed at his sayenge:et caste in her
mynde what maner of salutacō that shuld be:et the
angell sayde vnto her/feare nat Mary for thou hast
founde grace with god/loo thou shalte conceyue in
thy wōbe:et shalt beare a sone:et shalte cal his name

Jesus. He shall be greate and shal be called the sonne of the hyeste: and the lord god shall gyue vnto hym the seate of his father Dauid/& he shall raigne ouer the house of Jacobe for euer: & of his kyndom shal be none ende. Then sayde mary vnto the angel how shal this be/seynge that I nowe nat a man? & the angell answered & sayd vnto her/the holy ghost shall com vpō thee: the power of the hyest shal ouer shadow the. Therfore also that holy thige whiche shal be borne: & shal be called the sone of god ād marke thy colyn. Elysabeth she hath also cōceaued a sone i her old age & this is the. vi. monethe to her whiche was called baraine for with god shal nothinge be vnpossible. Mary sade: Beholde the hāde mayde of the lorde/be it vnto me euen as thou hast sayde.

¶ The Pystell on sayne Georges daye.

The fyfth chaptter of James.

MY brethrene count it exceadyng ioye whē ye fall in diuers tēptacyons for as moche as ye knowe that the tryēg of your fayth bringeth pacīēce & let pacīēce haue her gfecte worke/that ye maye be perfecte holy that nothinge be lackynge vnto you yf any that is amōg you lacke wisdome/let hi aske of god (which gyueth to all men indifferently: and casteth no man in the teeth) and it shall be gyuen hym but let hym aske in fayth and wauer nat for he that doubteth is lyke the waues of the see/toste of the wynde & carryed with vyolēce. Neyther let that man thynke that he shal receyue any thynge of god. A wauerynge mynded man is vnstable in all his wayes/let the brother of lowe degre reioyce in that he is exalted and the riche in that he is made lowe/for euē as the floure of the grasse/shall he vanysshe away. The sonne ryseth with heates & the grasse wydereth and his floures fauleth away & the beaute of the fa

tyon of it perysheth/euen so shall the ryche man pe ryshe with his habundance. Happy is the man that endureth in temptacyon: for when he is tryed/ he shall receaue the crowne of lyfe/whiche the lorde hath promysed to them that loue hym.

¶ The Gospell on sayne Georges daye.

The.xv.chapiter of Johan. A.

IEsus sayd vnto his disciples. I am the true vyne: & my father is an housbande man/euery braunche that beareth nat fruite in me: he wyl take away: and euery braunche the beareth fruyte wyl he pourge that it may bring more fruite. Nowe are ye cleane/by the meanes of the wordes whiche I haue spoken vnto you / byde in me: & let me byde in you/ as the braunche cā nat beare fruite of it selfe/except it byde in the vyne: no more can ye except ye abide in me. I am the vyne: ye are the braūches. he that abydeth in me: & I in hym the same bringeth forthe moche fruyther: for without me can ye do nothynge yf a mā byde nat in me: he is cast forth as braūche & is wyddred & men gather it: & caste it in to the fyre/ and it burneth yf ye abide in me: & my wordes also byde f you alike what ye wyl: & it shalbe gyue to you

¶ The Pystel on saint Marke the Euangelystes daye. The.iiij.chapiter to the Ephesyans. B.

BRethren vnto euery one of vs/is gyue grace accordynge to the measure of the gyfte of Christe: wherfore he sayth: he is gone vpon hyest hath leade captiuete captiue and hathe gyuen gyftes vnto men. That he ascended: what meaneth it but that he also descended fyrst in to the lowes partyes of the erthe. He that descended is euen he same also that ascended vp eue aboue al heuyns yat he myght fulfyl all thynges: and the very same made some apostles some prophetes: some Euangelystes some shep herdes: some teachers: that the sayntes myght hau

al thynges necessarye to worke a mynistre with al/ to the edyfienge of the body of Christ / til we every chone (in the vnite of faith & knowledge of the sone of god) growe vnto a parfyte man after the measure of age of the fulnes of christ.

¶ The Gospel on sayne Marke the Euangelystes day. The. xv. chapiter of Johñ. B.

IIm the true vyne. &c. as it is writte worde by word in the Gospel of sayne Georges daye. Folio. lviij.

¶ The Pystel on Phylipp and Iames daye. Capi. v.

When shal the ryghteous stande with greate cõstaunce agaynst thē that vexed them and toke away that they hadde labored for. whē the wycked shal se that they shal be troubled with horrible fere & shal wōder at the sodaine & vnlooked for vyctorye & saye in them selues / repentynge & sorowynge for anguyshe of herte. These be they whiche we some tyme mocked and iested on we were out of our wyttes and thought their lyuynge madnes & their ende to be without honour but behold howe they are counted amonge the childrē of god. & haue their enherytaunce among the sayntes.

¶ The Gospel on sayne Phylip and Iames day. The. xiiij. chapiter of Johan. B.

IEsus sayde to his disciples let no your hertes be troubled / byleue in god & byleue ye in me. In my fathers house are many mansyons. yf it were nat so I wold haue tolde you. I go to prepare a place for you: I wyl come agayne & receaue you euen vnto my selfe: that where I am / there may ye be also: & whether I go ye knowe & the waye ye know Thomas sayd vnto hī lord we knowe nat whither thou goeste Also howe is it possible for vs to know the waye? Iesus sayde vnto hym. I am

the way/the verite & the life. no mā cōmeth vnto the father but by me yf ye had knowē me/ye had knowē my father also. And now ye knowe hym & ye haue sene hym. Philyp sayde vnto hym Lorde shewe vs the father & it sufficeth vs. Jesus sayd vnto hym ha ue I bē so long tyme with you: & yet haste thou not knowen me Philyp he that hath sene me: hath sene the father/& who sayest thou then: shewe vs the fa ther. beleuest thou not that I am in the father & the father in me? The wordes that I speake vnto you I speake not of my selfe: but the father dwellynge in me/is he that do the the workes/ beleue me that I am the father & the father in me/ at the leest beleue me for the werye workes sake. Verely verely I say vnto you who soeuer beleueth on me the workes that I do/the same shall he do and grea ter workes then these shal he do because I go vnto my father. and what soeuer ye aske in myname/that will I do.

¶ The Pystel on the inuencyon of the Crosse the. v. chapiter to the Galatyans. 16.

BRethren I haue trust towarde you in god that ye will be none other wyse mynded. He that troubleth you shall beare his iudgement what soeuer he be brethren if I yet preache circuncyliō why do I thē yet suffer persecutiō: for then had the offence which the crosse gyueth ceased I wold to god they were serued from you whiche trouble you/as many as desyre with out warde apearance to please carnalli they cōstrayne you to be circumcysed onely because they wolde not suffre persecucyon with the crosse of Christ/for they them selues whiche are circūcised kepe nat the lawe/but desire to haue you circūcised that they myght reioyce in your flesshe. God forbyd that I shulde reioyce but in the crosse of our lord Jesu christ wherby the world

is crucifyed as touchyng me/ and I as concernynge the wolde. ¶ The Gospel on the Inuencyon of the Crosse the .xiij. chapiter of Johñ.

THere was a man of the Phariseis named Nicodemus a ruler a mong the Iewes he came to Jesus by nyghte & sayd vnto hym Master we knowe that thou arte a teacher/ which is comme from god/ for no man coulde do suche myracles as thou doest/ except god were with hym. Jesus answered and sayde vnto hym. Verely verely I say vnto the: except a man be borne a newe/ he cannot/ se the kyngedome of god. Nichodem sayd vnto hym/ howe can a man be borne when he is olde can he entre in to his mothers bodye and be borne agayne? Jesus answered. Verely verely I say vnto the except that a man be borne of water/ & of the spirite/ he can nat entre into the kyndome of god. That whiche is borne of the flesshe is flesshe & that which is borne of the spirite: is spirite. Wernayle nat that I sayd to the: ye must be borne a newe. The wynde bloweth where he lysteth: and thou hearest his soumbe: but thou canste nat tel whense he commeth and whither he goeth. So is every man that is borne of the spirite. Nichodemus answered and sayde vnto hym. How can these thynges be? Jesus answered and sayde vnto hym. Arte thou master in Israel: and knowest nat these thynges? Verely verely I say vnto the we speake that we knowe: and testifie that we haue sene: and receaue nat our wytnesse: if I haue tolde you erthly thynges: and ye haue nat beleued howe shulde ye beleue if I shall tel you of heuenly thynges? And no man that ascended vp to heuen: but he that came downe from heuen: that is to saye the sone of man/ whiche is in heuen. And as Moyses lyfted vp the serpent in wylderne: euen so must the sone of man be lyfted vp: that no man whi-

the beleueth in hym perysshe: but haue eternall lyfe.

¶ The Pystel on the Natiuite of saint Johñ Baptist. Esaye. xlix.

Thus saith the lorde. Herke ye Iles vnto me: & gyue hede ye people that are a farre the lorde called me out of the wombe: & made mention of my name whan I was in my mothers bowels: and he made my mouth lyke a sherpe swered In the shadow helet me with his hãde & he made me as an excellent arow: & hid in his quiuer & he sayd vnto me: thou arte my seruaunt. O Israell/ in whome I wyll be glorified: & I sayde. I labour in vayne and spende my strenght for nought & vnprofitably howbe it my cause I cõmitte/to the lorde and my trauayl vnto my god & now sayth the lord that formed me in the wombe to be seruaunt: and to turne Jacob vnto hym: beholde I haue made the a lyght: that thou shuldest be saluacyõ vnto the ende of the worlde kynges shall se: and rulers shall sõde vp: & shal worshyppe/bycause of the lorde which is faythfull and the holy of Israell hath chosen the.

¶ The Gospel on the Natiuite of saint Johñ the Baptist. The fyrst chapiter of Luke. F.

Elizabethes tyme was cõ that she shulde be deliuered & she brought forth a sone & her neygboures: & her cosins herd tell how the lord had shewed greate mercy vpõ her they reioysed with her. & it fortuned the eight day they cãe to circuncyse the chyld: & called his name zachary / after the name of his father: & hy mother answered & sayd not so: but he shal be called Joã And they sayde vnto her. There is none of thy kynred that is named with this name: & they made signes to hy father howe he wold haue him called: & he asked for wrytige tables & wrote/sayenge/his name is Johã. And they merueyled al & his mouth was opened imediatly: & his

tong & he spake lauding god: & feare came on all the the dwelt nye: & all these thiges were noysed abrod throughout all the hilly cõtrey of Iewry: & all they that herd the layd the vp in their hartes sayeng, what maner chyld shall this be? & the hande of god was with hi: & his father zacharias was filled with the holy ghost: & prophesied sayeng, Blessed be the lord of Israel for he hath visited and redemed his people.

¶ The Pystel on saint Peter & Paule day the .xii. chapiter of the Actes of the Apostles. A.

IN that tyme Herode the kynge layde handes on certeyn of the cõgregacion to vexe them he kylled Iames the brother of Johã with a swerd & because he sawe that it pleased the Iewes he proceded further: & toke Peter also. Then were the dayes of the swete breade: whe he had caught hi he put him in prison: & delyuered hym to .iiii. quaternions of soldiours to be kept/entendynge after Easter to bring hym forth to the people. Thus was Peter kept in prison: but prayer was made without ceasyng of the congregacyõ vnto god for hym: when Herode wold haue brought hi out vnto the people the same nyght slepte Peter betwene two soldyours / bounde with two chaynes: & the kepers before the dore kepte the prison: and behold the angell of the lorde was there present: & lyght shyned in the lodge: & smote Peter on the syde & raysed him vp sayeng, Aryse vp quyckly: & the chaynes fell of frõ his hãdes: & the angell sayd vnto hym gyrde thy selfe: & bynde on thy sandales: & so he dyd and he sayd vnto hym caste on thy mantell about the: & folowe me: & he came & folowed hym: & wyst nat that it was trueth which was done by the angell: but thought he had sene a vysyon when they were past the first & the secõde watche they cãe vnto the Irõ gate that leadeth vnto the citie which opened to thẽ by his owne accorde. And they went out/and

passed thorowe one strete: & by & by the angell depar ted fro hi And whe Peter cā to hi selfe he sayd now I knowe of a certeyte that the lord hath sēt his āgell & hath delyuered me from the hande of herode: and fro all the wayting for of the people of the Iewes ¶ The Gospel on sayne Peter and Powles daye

The.xvi. chapiter of Mathewe. C.

Whē iesꝰ cā i to the coostes of the cytie whiche is called Cesarea philyppi: he asked his dis cyples sayeng whō do me saye that I the sone of man is. They sayd some say that thou art Iohā baptist (he helyas/some Ieremias/or one of the prophetes. He saye vnto the: but whom saye ye that I am. Symō peter answered & sayd. Thou art christe the sone of the lyuige god and iesꝰ answered & sayd vnto hym. Happy arte thou Symō the sone of Jonas/for flesshe and blode hathe not opened vn to the thatbut my father which is hene. And I saye also vnto the that thou arte Peter: & vpō this roke I wyl buylde my cōgregacyō: and the gates of hell: shall not preuayle agayns it: & I will gyue vnto the the keyes of the kyngdome of henen: & what soeuer thou bindeste vpō erth/shall be bounde i heue/& what soeuer thou lowsest on erth/shall be lowsed in heue ¶ The pystell on the cōuersacyon of sayne paule the seconde chapiter to the Galathyans. B.

first.

I Certyfye you brethrene/that the gospel whiche was preched of me was not after the maner of mē/neyther receaued I it of mā/neyther was I thaught it but re ceaued it by the reuelacyō of iesꝰ christe/ye haue her de of my cōuersacyō i tymes past i the Iewes wayes how that beyonde measure. I persecuted the cōgre gacyon of god: and spoyled it: and preuayled in the Iewes lawe/aboue many of my cōpanyons which were of myne owne nacyō: and was as moch more

feruent mynde vnto the tradycions of the elders but whē it pleased god/whiche seperated me frō my mothers wōbe: & called me by his grace/ for to declare his sone in me that I shulde preache hī amōg the he thē/ imediatly I cōmened nat of the wathe with flesshe: & blode neyther returned to Ierusalē to thē which were Apostels before me: but wente my wayes in to Arabia: & came agayne vnto Damascō Thē after. iii. yere I returned to Ierusalē to se Peter: and abod with hym. xv. dayes none other of the apostels sawe I: saue Iames the Lordes brother/ the thiges which I write beholde god knoweth I lye nat. After that I wēt i to the costes of Siria & Cilicia & was vnknowē vnto the congregacyōs of Iewry which were i christ but they herd one ly the he which persecuted vs i tyme paste/ nowe preacheth the faith which before he destroyed: & they glorified god on my behalfe. ¶ The Gospel on the cōmē mōracyō of sayne Paule the. xix. chap. of Mat. ¶.

PEter sayde vnto Iesu behold we haue. &c. ye shal finde this gospel on the cōuersyō of sayne Paule. fo. lvi. ¶ The Pystell on the visitacyon of our lady. Cant. chapiter. ii.

I Am the floure of the felde & lilies of the valeys. As the lylie amōge the thornes so is my loue among the daughters. As the Appletre amōg the trees of the wode so is my beloued amonge the sonnes/ in his shadow was my desyre to sytte/ for his frute was swete to my mouth. He brought me vnto his wyne sellar: & his he hauer to me warde was louely/ louely behold my beloued sayd to me. vp & hast my loue: my doue my beautiful & come/ for nowe is wynter gone/ & rayne departed & past/ the flowres appere i our countre: & the tyme is cō to cut the vynes. The voyce of the Turtil doue is herde i our lāde/ the fyg tree hath

bryngyt forth her fygges: & the vyne bloſſomes gyue a ſauour vp hall my lone/my done in the holes of the rocke and ſecret places of the walles/ſhe we me thy face and let me here thy voyce: for thy voyce is ſweete: and thy fauſion beautyfull.

The Gospel on the viſitacyon of our Lady

The fyrſt chapiter of Luke. M.

Mary arose in thoſe dayes and went in to the mounthayns with haſte in to a Cytie of Jewry: and entred in to the hous of zatharie and ſaluted Elizabeth: and it fortuned as Elizabeth herde the ſalutacyon of Mary the babe ſprange in herbelly: and Elizabeth was fylled with the holy ghoſt: & cryed with a loude voyce: & ſayd: Bleſſed arte thou amonge women: and bleſſed is the fruyte of thy wombe: & whēce happeneth this to me/that the mother of my lorde ſhulde come to me Loo as ſoone as the voyce of this ſalutacyō ſounded in myne eares: the babe lept in my belly for ioye: and bleſſed arte thou that beleuedſt: for thoſe thynges ſhall be performed whiche were tolde the from the lorde And Mary ſayd my ſoule magnifieth the lorde and my ſpirite reioyſeth in god my ſauyoure.

The Pyſtel on relyke Sondaye. Eccl'ia. xliiij.

These are the men of mercy whoſe ryghteouſnes are not forgotten. Goodneſſe abyde with the ſeede of them: their kynſfolke are an holy enheritaunce: and their ſeed hath ſtande in wytneſſes/ and the ſones of them abyde vnto the worldes ende for ther: the generacyon of them: and the glorie of them ſhall not be left: their bodyes are buried in peace: and their names ſhall lyue i the worldes al people ſhall tel the wiſdome of them: and the congregacyon of ſayntes ſhall ſhewe the laude of them.

The Gospel on Relyke ſondaye. The. ij.

Chapiter of Mathewe. J.

When Jesus sawe the people he wēt vp in to a mountayne & whē he was set his disciples came vnto hym: & he openeth his mouth ād taught the sayēg. Blyssed are the poore in spirit for theyrs is the kyngdō of ene. Blyssed are they that morne for they shal be cōforted. Blyssed are the meke for they shal enherete the erth. Blyssed are they whiche hongre & truste for ryghtuousnes / for they shal be fylled. Blyssed are the mercyfull / for they shal optayne mercy. Blyssed are the pure i herte for they shal se god. Blyssed are the mainteyners of peace for they shall be called the chyldrene of god. Blyssed are they which suffre persecucyō for ryghtuousnes sake / for theyrs is the kyngdō of hene. Blyssed are ye whē men shal reuyle you & persecute you & shal falsly saye all maner of euyl sayēges agayns you for my sake. Reioyce & be glad: for great is your reward in hene.

¶ The Pystel on saint Margaretes daye.

O lorde my god thou hast exalted my habitacyō vpō the erth: & I haue prayed for deth to come I haue called the lord the father of my lord that he for sake me nat in the day of my tribulacyō. And in the tyme of proude men without helper I shall laude thy name delygently / & shal praise it i cōfessyō & my prayer is herde thou hast delyuered me from perdicyon & from a wycked tyme. Therfore. O lorde my god / I shall confesse and gyue laude vnto thy name

¶ The Gospel on saynt Margaretes daye.

The .xiii. chapiter of Mathewe. C.

Jesus sayd vnto his disciples The kyngdom of heuen is lyke vnto treasure hyd in the felde / the whiche a man founde and hyd it and for ioy / there of / goeth: and selleth all that he hath & byeth that felde. Agayne the kyngdom of heuen is lyke vnto a marchaunte is seyng after good perles / with when he had found one precyous ge-

wt pt of S. thig yf. rcely. 51. to v. 13.

vente & solde all that he had and bought it. Agayn the kyndome of heuen is lyke vnto a nette caste in to the see/that gadereth of al kyndes of fyshes/whi che whē it is full/men draw to londe: and syt & ga thereth the good in to theyr vesselles & caste the bad a way. So shall it be at the ende of the worlde. The angelles shal cō & seuer the bad frō the good & shal caste thē in to a furneis of fyre: there shall be waylig & gnasshynge of teeth Iesus sayd vnto theym haue ye vnderstāde al these thynges they sayd ye syr. Then sayd he vnto them therfore euery scrybe whiche is thaught vnto the kyndome/is lyke an housholder/ whiche bringeth forth out of his treasure / thynges bothe newe & olde.

¶ The Pystel on Mary Magdaleyn day. Proverb. xxxi.

A Womam of power & vertue pfa mās cuid fynde the valew of her were farre a boue perles. The herte of her husbāde trusteth in her/that he ne dothe nat spoyles. She rendereth hym good & nat euyl al the dayes of her handes ser ued her. She is lyke a marchauntes shyp that bring geth her vytayles from farre. She ryseth yet day: & yeueth meate to her houshold and fode to her may dens. She considered a grounde & bought it: & of the frute of her hāden planted a vyne. She gyrde her loynes with strenght and couraged her armes. She perceaued that her huswyfry was profitable & therfo re dyd not put out her candell by nyght. She set her fingers to the spyndle & her handes caught holde on the dystaffe. She opened her hande to the poore: and stretched out her hādes to the nedye: she feareth not ieste cold of snow shulde hurte her house: for al her houshold were double clothed. She made her gay of ramētes/of byce: & purple was her apparell. Her hus bāde was hadde i honour i the gathes as he sate with the elders of the lāde. She made lynnē & solde it: & de

lynered agayne to the merchaunt. Strength & glory were her rayment: & she laughed i the latter dayes: she opened her mouth with wysdome & the lawe of trygh teousnes was on her tonge. She had an eye to her housholde & eate nat vytead ydly. Her chyldre arose & blyssed her: & her husbande prayed her many doughters have done excellently but thou hast passed the al. Fauour is a deceuable tynge: & beautye is vanyte but a woma that feareth god/she shal be prayed. Gyue her of the frupte of her handes: & let her workes prayse her in the gates.

¶ The Gospel on Mary magdaleyn day. The. vij. Chapitel of Luke. C.

One of the pharyses desyred iesu that he wolde eate with hi: & he came i to the pharyses house and sat downe to meate: & wholde a woma i that cyte which was a synner as soone as she knewe that iesu sat at meate i the pharises howse she brought an Alabaster bore of oyntme: & she stode at is fete behynde hi wepyng & began to wasshe his fete with teares: & dyd wype the with the eares of her heed kyssed his fete: & anoynted the with oyntmet whe the pharyse which bade hi to his house sawe that/he spake within him selfe sayeng/if this ma were a pphete he wolde surely have knowe who & what maner woma this is which touched hym/for she is a sinner. & iesu answered & sayde vnto hym/Symon I have som what to saye vnto the: & he sayd: mayster saye on. There was a certaine leder which had two detters the one ought fyue hondred pe: & the other fyfty. & whe they had nothynge to paye/he forgaue them bothe. Whiche of the tell me wyll loue hym moost? Symon answered & sayde/I suppose that he to whame he forgaue moost. & he sayd vnto hym Thou hast truely iudged And he turned to the woman/& sayde vnto Symon Seest thou this woma/I entred to thy house thou

gaueſt me no water to my fete: but ſhe hath waſſhed my fete: with teares: & wyped the with the heares of her heed. Thou gaueſt me no kyſſe: but ſhe ſence the tyme I came in hath nat ceaſed to kyſſe my fete. My heed with oyle thou didiſte nat anoynt & ſhe hathe anoynted my fete with oyntmente. Wherfore I ſay vnto the many ſynnes are forgiuen her: becauſe ſhe loued moche. To whome leſſe is forgiuen the ſame doth leſſe loue. And he ſayd vnto her thy ſynnes are forgyuen the. And they that ſate at meate with hym began to ſay within them ſelues. Who is this which forgiueth euen ſynnes: and he ſayde to the woman Thy fayth haued the: go in peace.

¶ The Pyſtell on ſaynt Iames daye the Apoſtle The.xi.chapiter to the Epheſians. D.

BRethren nowe ye are nomore ſtraungers and forayners: but ryte ſyns with the ſayntes: and of the houſhold of god & are bylte vpō the foūdacyon of the apoſtles & ꝓphetes: Ieſꝰ chriſt beyng the heed corne ſtone in whome euery byldynge coupled togyther: groweth vnto an holy temple in the lorde: in whome ye alſo are bylte togither ymade an habitacyon for god in the ſpirite.

¶ The Goſpel on ſaint Iames day the Apoſtle. The.xx.chapiter of Mathewe. C.

THere came to Ieſꝰ the mother of zebedes chil dren: with her ſones: worſhyppyng hym & de ſyring a certeyne thinge of hym he ſayde vnto her: what wilt thou haue ſhe ſayde vnto hym. Graunte that theſe my two ſones: maye ſyt one on the ryght hāde: & the other on thy lefte hāde in thy kyngdome Ieſꝰ āſwered & ſaid ye wotte nat what ye aſke are ye able to drynke of the cuppe that I ſhall drynke of & to be baptiſed with the baptime that I ſhall be baptiſed with? They anſwered to hi. That we are he ſayd vnto them: ye ſhal drynke of my cuppe: and

shall be baptysed with the baptyme that I shall be baptysed with: but to sytte on my ryght hande & on my lyfte hande/is nat myne to gyue but to them for whom it is prepared of my father.

¶ The Pystell on sayut annes daye.

All women of power & beryte, &c. ye shall fynde this pystell on sayute mary magdaleyn day. Fo. lxiii.

¶ The Gospel on sayut annes daye. The fyft. chapiter of Mathewe.

This is the boke of the generacio, &c. ye shall fynde this gospel on the nacyuite of our lady. fo. lxiii.

¶ The Pystell on sayut Peters day ad vincula. The xii. chapiter of the Actes of the Apostles. C.

When peter cam out of pryson he came to the house of mary the mother of one Iohan which was called Marke where many were gadered togyther in prayer / as Peter knocked at the entrey doze/a damsell came forthe to herken named Rhoda: & when she knewe Peters voyce/ she opened nat the entrey for gladnes: but ranne in: & tolde howe Peter stode before the entrey: & they sayde vnto her/thou arte mad/& she bare the witnes that it was euen so. Then sayd they/it is his angell. Peter contynued knockynge: when they had opened the doze/and sawe hym they were astonyed / he beckened vnto them with the hande to holde their peace/and told them by what meanes the lord brought hym out of pryson.

¶ The Gospell on sayut Peter day ad vincula. The xvi. chapiter of Mathewe. D.

When Iesus came in to the coostes, &c. ye shal fynde this gospell on sayut peter & paules day. Fo. lxi. D.

¶ The Pystell on the transfiguracyon of our lorde. The i. Pystel of Peter & the i. chap. D.

Moste dere beloued bretherē we folowed not ye cūnable fables whē we opened vnto you the power & ꝓmyse of our lorde Iesu Christe: but with our eyes we sawe his maiestie. For he receyued of god the father honour & glorye: whan there came suche a voyce to hī frō the excellent glorye. This is my dere beloued sone in whome I haue delyted/ here hī/this voyce we herde whē he came frō heuē beīg with hī in the holy mōte we haue also a ryghte sure worde of ꝓphecie where vnto if ye take hede/as vnto a lyght that shyneth in a derke place/ye do well vntyl the daye dawne & the daye starre aryse in your hertes. ¶ The Gospel on the Transfiguracion of our lorde. The .xvij. chapitre of Mathewe. A.

IEsus toke Peter & Iames & Iohan his brother & broughte them vp into an hye mountayne out of the way & was transfigured before them: his face dyd shyne as the sone & his clothes were as whyte as the lyght. And beholde there apered vnto them Moyses & Helyas talkynge with hym. Then answered Peter & sayd to Iesu. Master it is good beynge for vs here: & if thou wylte let vs make here .iij. tabernacles/ one for the/ one for Moyses/ & one for Helias. whilste he yet spake/ beholde a bryghte cloude ouershewed them & beholde there came a voyce out of the cloude & sayde. This is my dere sone/ in whome I delyte/ here him And whē the disciples herde that they fell flatte on their faces & were sore afrayde. And Iesus came & touched them & sayd arise be not afrayde. Then lyfted they vp their eyes & sawe no man but Iesu only. And as they came downe frō the mountayne. Iesus charged them & sayde/ Se that ye shewe the vision to no man tyll the sone of man be ryse agayne from deth. ¶ The Pistel in the feest of the name of Iesus. The .iij. chapitre of the Actes of the Apostles. B.

¶ The Gospel on the assumpcyon of our Lady.

The .x. chapiter of Luke. C.

IEsus entred in to a certeyne Castell. And a certayne woma named Martha/receaued hym in to her houle: And this woma had a syster called Mary: which satte at Iesus fete & herde his preachyng Martha was cōbred a boute moche seruyage: & stode & sayd. Mayster doest thou not care: that my syster hath left me to myniſtre alone? bydde her therfore that she helpe me. And Jesus answered & sayd vnto her Martha Martha thou carest and arte troubled about many thynges/verely one is nede full. Mary hathe chosen the beste parte which shall not be take away from her.

¶ The Pystel on Saynt Bartylmewes daye.

The .xi. chapiter to the Ephesyans. D.

NOw ye are no moze straūgers .&c. ye shal fynde this pistel on Saint Iames daye the apostle. f. lxiij

¶ The Gospel on Saint Bartylmewes day.

The .xxij. chapiter of Luke. C.

THere was a stryfe amōg the disciples of Iesu which of them shulde be take for the greatest & he sayd vnto them/the kyngis of the gētiles reigne ouer them & they that beare rule ouer them are called gracious lordes: but ye shall not be so but he that is greatest amōg you shal be as the yōgest & he that is chiefe shal be as the ministre for whether is gretest he that sytteth at meate/or he that seruethe is not he that sytteth at meate? And I am amōge you as he that ministrethe/ye are they which haue bydde with me in my temptacyons: & I appoynt vnto you a kyngdome as my father hath appointed to me that ye maye eate and drinke at my table in my kyngdome & sytte on seates: and iudge the twelue tribes of Israel.

¶ The Pystel on the Decollacyon of Sayne Johan. Proverb. x.

The lokyng after of iuste men is gladnes & the hope of wycked me̅ shal perysshe. The strength of symple ma̅ is the waes of the lorde: & feare to them that worke euyll. The iuste ma̅ shall not be moued for euer & wycked men shall not dwell vpō the erth. The mouthe of a iust ma̅ bringeth forthe wysdome and the tōge of euyll me̅ shal perysshe. The lyppes of a iuste ma̅ cōsydereth the pleasaūte thinges: & the mouth of wycked me̅ frowarde thinges. The symplicite of iuste me̅ shal dyrecte theym & the supplātacō of euyll me̅ shal destroy the. The righteousnes of righteouse me̅ shall delyuer the̅ & the wycked me̅ shall be take in theyr a wayles. The iust ma̅ is delyuered from he uyness: & the wycked man shall be taken for hym. A dissymuler deceaueth his frēde with the mouth: & the iust me̅ shall be delyuered with scyēce. A rytie shal be exalted i the goodes of iust me̅: & laude shal be i the losses of wicked me̅. A cyte shal be exalted i the dysspryng of iuste men. ¶ The Gospel on the decollacyō of saynt Johan. the. vi. chapiter of Marke. C.

Herode the kynge him selfe sēt forth & toke Johan & bounde hym & cast hym i prison for Herodias sake/which was his brother Philyppys wyfe. For he had maryed her Johan sayde vnto Herode. It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for hym: & wold haue kylled hym but she coulde not. For herode feared Johan knowynge that he was a iuste ma̅: & an holyne gaue hym reuerence & whē he herde he dyd many thynges & herd hi gladly. And whē cōuenyēte daye was come Herode on his byrth day made a supper to the Lordes/Captaynes: & cheyfe estates of Galile. And the doughter of the same Herodias came in: & daūsed & pleased herode & them that sate at bourde also. Then the kynge sayde vnto the mayden: aske of me what thou wylte: and I wyll gyue it the: & he sware

vnto her/what so euer thou shalte aske of me I will
gyue it the/euen vnto the one halfe of my kyngdome
Then the mayd goyth & saith to her mother. What shall I
aske? & she sayde Johan Baptistes hed. & she came
straytewaye with haste vnto the kyng & asked sayeng
I wyll that thou gyuest me by and by in a dysshe
the hed of Johan baptist. And the kynge was sory
for his othes sakes & for their sakes which sate at
per/he would not put her besyde her purpose.
And imediatly the kyng sent hanged/& commaun
ded his hed to be brought/& he went & beheded
him in the pryson and brought his head in a dysshe
and gaue it to the mayden/and the mayden gaue it
to her mother. When his disciples herde of it they
came and toke up his bodye/and put it in a tombe.

¶ The Pystel on the Nacyuite of our Lady.

HEb. I hyne so brought I forth a sonne. &c.
Ye shal fynde this pystel in the Canonycon of
our Lady. Fo. xiiii. ¶ The Gospel on the Nativite
of our Lady. The fyrste chapiter of Matheus. B.
This is the boke of the generacyon of Jesu. &c.
Ye shall fynde this Gospell on the Circumcyson
of our Lady. Fo. xiiii. ¶ The Pystel on the Exalta
cyon of the crosse the. v. chap. to the Galathyns. B.
Brethren truth towarde you I god. &c. ye shall fynde
this pystel on the fyndyng of the Crosse. Fo. xiiii.
¶ The Gospel on the Exaltacyon of the Crosse
The. xii. chapiter of Johan. C.
Then sayd Jesus vnto the people of the iewes/now
is the iudgement of this worlde now shal the
Prynce of this worlde be calle out. And I (yf I were
lyft vp fro the erth) wyl draw al men vnto me. This
sayd Jesus signifyenge what death he shulde dye. The
people answered hym. We haue herde of the lawe
that christ bydeth euermore how sayest thou then that
the sone of man must be lyft vp who is then the sone of

Ezech. i.

¶ The .iiii. euangelystes. ¶ The fygure of the fourme of the .iiii. beestes / and the fygure of the fourme of the wheles. ¶ The fygure of the fourme of the .iiii. beestes / and the fygure of the fourme of the wheles.

of god/ and of the testimonye of Jesu christe/ of all thi
gs that he saw. Happie is he that hearyth & readyth
the wordis of the prophesie/ & kepe those thiges which
are wrytte there in/ for the tyme is at hande. John to
the.vii. churches which are in Asia. Grace be with you & peace
frō hym which is/ & which was/ & the which is to
me & frō the.vii. spirites which are presente before
his throne/ & frō Jesu christe which is a faithfull wyt
nesse & first begotten of the deade/ & lorde over the kyn
ges of the erthe/ unto hym that loved us/ & washed
us from our synnes in his owne blode.

The Gospell on Saynt Stephens daye.

The.xviii. chapiter of Mathewe.

The disciples came unto Jesus saynge/ who
is the greatest in the kyngdome of heven? Je-
sus called a child unto hym/ & set hym in the myde
dest of them/ & sayde verely I say unto you/ except ye
turne & become as children/ ye can not entre in to the
kyngdome of heven. Whosoever therfore shall sub-
myte hym selfe as this childe/ he is the greatest in
the kyngdome of heven. And who soever receyveth
suche a childe in my name/ receyveth me: but who
soever offendeth one of these litell wones/ which byle
ve in me/ it were better for him that a mylstone were
hanged about his neck/ & that he were drowned in the
depth of the see. Wo be unto the world/ because
of offences/ howbeit it is necessary that offences come/
but wo be to the man by whome the offence commeth.
Wherefore if thy hande or thy fote offende the/ cut them
of/ & cast them from the: it is better for the to entre in to lyfe halte or maymed/ rather
then having two handes or two fete/ to be
cast in to the everlasting fyre. And if thine eye offende
the/ plucke it out/ & cast it from the. It is bet
ter for the to entre in to lyfe with one eye/ then having
two eyes to be cast in to the hell fyre. Se that ye

yppe nat one of the lytell wones. For I saye vnto
you/that in heuē their angelles/ beholde the face of
my father why the his in heuen.

¶ The Epystel on the translacyon of saynt
Edwarde the kynge and confessour

2. ad Tym
of. 3. ii
Eccly
5. lo v

The iuste man wyll gyue his herte awaich i the
morninge to the lorde which made hym & wil
praye in the syghe of the most hyest. He wyl open his
mouthe i prayer: & wyl praye for his synnes. And yf
the greate Lorde wyll: he wyll fulfyll him with the
spirryte of vnderstondynge he wyl shewe forth the elo
quēce of his wyfdome of swete shoures: wyll awow
ledge to the lorde i prayer: & he wyll directe his rem
sayll & discypelyne: & wyl haue counsell in secret thyn
gewe he shal speke openly/the disciplyne of his doctrine
and shall glorye i the Testamēt of the lorde. Many
men shall prayse his wyldome/ and it shal not be do
ne awaye vnto the worldes ende. His remembraunce
shal not go awaye / and his name shall be requyred
from generacyon/in to generacyon.

¶ The Gospell on the translacyō of saint Edward
the kynge & cōfessour the xi. chapitre of Luke. C.

Iesus sayd vnto his disciples. No man lyghtyth
a candell & putteth i a hyde place/neyther vn
der a bushell but on a candelstyke that they that come
in/maye se lyght. The lyght of thy body is thyne eye.
Therfore whē thyne eye is syngle/ the is all thy bo
dye full of lyght: but if tyne eye be cuyll the shall all
thy bodye be full of darkenes. Take hede therfore
that the lyght whiche is in the/be not darkenes/ for
if all thy bodye shall be lyght hauynge no gte darke
nes/ shall all be full of lyghe/euen as when a candell
doeth lyght the with his bryghtnes.

Ezech

¶ The Epystel on saint Luke the euāgelystes daye.

The fygure/lyknesse of the faces, &c. ye shall fynde
in the Epystel on S. Matthewes day the apostle.

Folio xxv. ¶ The Gospell on Wayne Lukes the euangelistes day. The .x. chapiter of Luke. B.

OUr lorde apoynted other lxxty also/ & sente the two & two before his face/into euery cytie & place/whyther he hym selfe wolde come. And sayd vnto the/the harueste is greate/ but the labourers are fewe pray therfore the lorde of the harueste to sende forth hys labourers into his haruest. Go your wayes be hold I sende you forth as lambes amog wolues. Beare no wallet neyther scrippe/ nor shoes & salute no man by the waye. In whatsoeuer house ye entre in fyrst saye/peace be to this house. & if the sone of peace be there youre peace shall reste on hym/ yf not it shall returne to you agayne and in the same house tary styl eatynge and drynkynge (such as they haue) for the labourer is worthy of his rewarde.

¶ The Pystel on the .xi. thousande Virgyns day.

O How faire is a chast/generacyon with chastite/ the memorye of it is immortall for it is knowe to god & men/ whē it is present/ they folowe it & desire it/ whē it leadeth the/ & it triumphyth commen euerlastyngely/ ouer contynuynge of battayles vnspotted/ a great multitude of vnspotted men shall not be profytable and euyll plantes shall not bryngē forthe hyell trees/ neyther shall set a fast grounde/ and yf they sprynge in tyme in bowes/ they shall be brused/ they shal be moued with the wynde/ & shall be plucked vp with the vehemēcy of the wynde/ the vnprofytable bowes shal be broken/ & the fruyte of them shall be vnprofytable & vnmete to eate/ & profytable to nothyng/ & all the children where of shal be borne of vnchast men/ are wytnes of wyckednes against their parentes in their commynge vpon the lorde. Many shall be in vaine/ yf he be sacrifyced with death.

¶ The Gospel on the .xi. thousande virgyns daye.

¶ The .xxv. chapiter of Matheus.

Ihesu sayd vnto his disciples. The kyngdome of heuē is lykened to .x. virgins which toke their lampes & wēte to mete the bridegrome & fyue of the were folysshe & fyue were wyse. The foles toke their lampes but toke none oyle with them but the wyse toke oyle with them in their vessels with their lāpes also. Whyle the bridgrome carried/al slōbred & slept/ & euen at mydnyght there was a cry made/behold the bridgrome cometh. Go & mete hi. Then al thyse virgyns arose & dressed their lāpes. & the folysshe sayd vnto the wyse gyue vs of your oyle for our lāpes go out but the wyse answered sayeng lest there be not inough for vs & you/but go rather to the that sel & bye for your selues/ & whyle they went to bye the bridgrome cā/ & they that were redi went in with hym to the weddynge & the gate was shut vp. Afterwardes came also the other virgyns sayeng. Mayster mayster open to vs but he answered & sayd. Verely I saye vnto you I know you not/for that you wake therfore for ye know neyther the day nor yet the houre when the sone of man shal come.

¶ The .xxvij. Epistell on Symon & Judes day. The .xiij. Chapter to the Romayns.

Brethre we knowe well that thinges wrytten for the best vnto the/ that longeth god/which cal so are called of purpose for thole which he knewe be fore he also ordeyned before that they shulde be lyke fashioned vnto the shape of his sone that he myght be the fyrst begotē sone amōg many brethre. Moreouer which he ordeyned before/the also he called/ & which he called the also he iustified/ which he iustifyed/the he also glorified. what shal we the saye vnto thyse thinges if god be on our syde who can be ageīst vs which spared not his owne sone but gaue hi for vs al how shal he not with hi gyue vs al thinges also who shal laye any thinge to the charge of goddes the

ſēt. It is god that iuſtifieth/who the ſhal ꝯdēpne. It is chriſt which is ded/yē rather wich is ryſē againe which is alſo on the ryght hāde of god/& maketh i terceſſiō for vs/who ſhall ſperate vs frō godes loue ſhall tribulacyō/or anguyſhe/or perſecucyō/other hō gre other nakednes/other parell other ſwerde/as it is wrytte/for thy ſake are we kylled al day lōge are coūted as ſheepe appoynted to be ſlayne. Neuerthelis in al theſe thigis we ouercome thrōgely thezowe his helpe that loued vs. yea I am ſuer that neyther deth neyther lyfe/nor Angeli/ nor rule/ neyther power/ neyther thynges ſtēt/nor thynges to come/neyther heeth/ neyther lowth/ neyther any other creature ſhal be able to departe vs frō goddes loue: which is in chriſt Ieſu our lorde. ¶ The Gospell on Symon & Judes daye the xv. chapiter of Johan. C.

CRiſt ſayd vnto his diſcy. this I commāde you that ye loue to gyther: yf the worlde hate you: ye know that it hathed me before it hated you. yf ye were of the worlde the worlde wolde loue you his owne bycauſe ye are not of the worlde but I haue choſen you out of the worlde: therfore hateth you the worlde. Remember my ſayinge that I ſayd vnto you the ſeruaunte is not greater then is lorde: if they haue perſecuted me ſo wyll they perſecute you: if they haue kepte my ſayinge ſo wyll they kepe yours: but al theſe thynges wyll they do vnto you for my names ſake bicauſe they haue not knowē him that ſēte me. yf I had not come & ſpoken vnto them: they ſhulde haue had ſynne: but now they haue nothige to cloke their ſynne: with all. He that hateth me hateth my fa ther. If I had not done workes among them wh̄ ch none other man did they had not ben ſynne but now they haue ſeen & yet haue hated both me & my father but that the ſayinge myght be fulfilled that is wrytte in their lawe. They hated me wythout a cauſe.

¶ The Pystell on the all Hallowes day. The. vii. chapt. of the Reuelacyon of S. Johan. B.

I Ohñ sawe an angel asceding frō the ryssing of the sone which had the seale of the lyuyng god/ & he cryed with a lōde voyce to the iiii. angels (to whome power was gyue to hurte the erthe: and te see) sayinge hurt nat the erthe/ neyther the see/ neyther the trees tyl we haue sealed the seruauntes of our god in theyr foreheades & I herde the nōber of them which were sealed/ & there were sealed C. & xliiii. M. of all the trybes of the chyldrē of Israel of the trybe of Juda were sealed. xii. M. of the tribe of Ruben were sealed xii. M. of the tribe of Gad were sealed. xii. M. of the trybe of Aser were sealed. xii. M. of the tribe of Nepthalim were sealed. xii. M. of the trybe of Manasses were sealed: xii. M. of the tribe of Symeō were sealed. xii. M. of the trybe of Leuy were sealed. xii. M. of the trybe of Isachar were sealed. xii. M. of the trybe of Zabulō were sealed xii. M. of the trybe of Joseph were sealed. xii. M. of the trybe of Benyamyn were sealed. xii. M. After this I beheld & loo a great multytude (which no man couldē nom bre) of all nacyons & people / & tonges / stode before the seate / & before the lābe/ clothed with white garmētes & palmes in theyr handes/ & cryed with a loude voyce sayēge saluacyō be ascribed to hym that sytteth vpon the seate of our god/ & vnto the lābe & all the angels stode in the cōpace of the seate & of the elders/ & of the iiii. beastes/ & fell before the seate on theyr faces & worshypped god sayenge/ Amen/ blyssyng & glorye/ wysdom/ & thākes: & honour & power & myght be vnto our god for euer more. Amen.

¶ The gospel on the al Hallowes day. The. v. chapiter of Mathewe. B.

When Jesus sawe the people. &c. ye shal fynde this gospel on Relike sonday. Fo. lxii.

¶ The Pystel on All Soules day the fourth chapyter of the fyrst Pystell to the Thessalonians. ℭ.

I wolde not brethrene haue you ignorant as cōcernynge them which are fallē aslepe that ye sorowe not as other which haue no hope/for yf we beleue that Jesus dyed & rose agayne/euē so them also which slepe by Jesus will god bryge agayne with hym. This saye we vnto you i the worde of the lorde that we which lyue and remaynynge the cōmynge of the lorde shall not come are they which slepe/for the lorde hym selfe shal descende frō heuē with a shout & the voyce of the archangel & trōpe of god/& the ded in christe shal aryse fyrst/the shal we which lyue & remayne be caught vp with them also in the clouden to mete the lorde i the ayre/& so shal we euer be with the lorde. Wherfore comforte your selues another with these wordes. ¶ The Gospel on the all soules day. The. xi. chapiter of Johan. ℭ.

Martha sayd vnto Jesu lorde yf thou haddest be here my brother had not bene dead/but neuer the lesse I knowe that what soeuer thou askest of god/God will gyue it the. Jesus sayd vnto her/thy brother shall ryse agayne. Martha sayd/vnto hym. I knowe well he shal ryse agayn i the Resurrecyō at the laste daye/Jesu sayd vnto her: I am the resurrecyon & the lyue. He who soeuer byleueth on me ye though he were dead/yet shall he lyue: & who soeuer lyueth/& byleueth on me/shall neuer dye/byleueste thou this Who sayd vnto hym ye lorde. I byleue that thou arte. Christe the sonne of god which hast come in to the worlde. ¶ The Pystell on sayne martyns day. Ecclesiastic. xliii.

Beholde an excellent vessell. ye shal fynde this pystel on saint Nicholas day yf. Folio.

¶ The gospell on sayne Martyns day. The. xxv. chapiter of Mathewe. B.

A Certayn man ledyto take his iourneye ac. ye shall fynde this gospel on S. Nicholas day. fo. liiii

¶ The Epystel on sayne Katherins daye.

He I dyd lyfte vp my prayer vpon the erthe belonged to be delyuered fro dethe. I called vpon the lorde the father of my lorde that he shuld not leue me helpeles i the day of my tribulacyō/ a i the day of that proud man I prayse thy name ye= tually a honoured it with cōfessyō my prayer was harde/ a thou sauedest me that I perysshed not a de= lyuered me out of the fyre of vnryghteousnes/ ther fore wyll I confesse a prayse the/ a wyl bielle the name of the lorde.

Ecclus. 10. to v. 1 vid. fol. S^t marga day.

¶ The Gospel on sayne Katheryns daye. The. xiii. chapter of Mathewe. F.

The kyngdome of heuen is lyke vnto treasure &c. ye shal fynde this gospel on sayne Mar= gareres day. Fo.lxxii.

¶ The epystel on the day of weddyng the. vi. chapi ter of the fyrst epistel to the Corinthyans. C.

Bethynk remembre ye nat that your bodyes are the membres of chryst shal I name take the me= bres of chrystc/ a make the the membres of an harlote God for bydde. Do ye nat vnderstande that he whiche coupleth hi selfe with an harlot/ is become one body for two (sayeth he) shall be one flesshe/ but he that is ioyned vnto the lorde/ is one spirite ye forsynge you al fyches that a man doth are without the body but he that vseth fornycacyon/ synneth a gaynst his owne body Knowe nat ye howe that youre bodyes are the temple of the holy goste/ which is you who ye haue of god a howe that ye are nat your owne/ for ye are dere= ly bought. Therfore glorifye ye god in your bo= dies a in your spirites/ for they are goddes.

¶ The gospel on the day of weddynges. The. xix. chapter of Mathewe. I

The Pystels and Gospels in englysshe.

The Pharyses come vnto Jesus tem-
pte hym & sayd to hym. Is it lefull for
a man to put away his wyfe for all ma-
ner of cause. He answered & sayd vn-
to them. haue ye not redd how that he which made
man at the begynnyng made them male & female
& sayde for this cause shall a man leue father & mother & cle
ue vnto his wyfe & they twayne shall be one flesshe/
wherfore nowe are they not twayne but one flesshe.
Let no man therfore put a sonder that which god
hath coupled togyther.

¶ The Pystel at burtenges / the fyfth pystel to the
Ebrues. & the fourth chapitle. ℣

Ye volde not brethrene how that ouer fathers
ge, ye shal fynde this pystel on all soules
day. Fo.lxxvi.

¶ The Gospel on burtegis the. xi. cha. of Joh̄. ℣.
Martha sayd vnto Jesus/ lorde yf thou. &c.
ye shal fynde this Gospel on all soules
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¶ Here endeth the Pystels & Gospels of the
sayntes. And here after foloweth/ the
table of this present boke.

¶ This is the table wherin ye shall vnderstande
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¶ Ende of the Table.

¶ Imprynted at Rouen/ by Jhon prest/ for Roberte Valentin/ dwellynge/ be oure Lady churche.